THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JANUARY, 1800.

" Truth be your guide; disdain ambition's call;
" And if you fall with truth, you greatly fall."

ORIGINAL CRITICISM.

ART. I. *Elements of Chriſtian Theology, containing Proofs of the Authenticity and Inſpiration of the Holy Scriptures, a Summary of the Hiſtory of the Jews; a brief Statement of the Contents of the Books of the Old and New Teſtament; a ſhort Account of the Engliſh Tranſlations of the Bible, and of the Liturgy of the Church of England; and a Scriptural Expoſition of the Thirty Nine Articles of Religion. Deſigned principally for the Uſe of young Students in Divinity.* By George Prettyman, D. D. F. R. S. Biſhop of Lincoln. 2 Vols. 8vo. 14s. Cadell and Davies. 1799.

THE title of this publication ſo fully expreſſes its contents, that it will not be required of us to ſtate them more particularly. The neceſſity of ſuch a publication cannot be queſtioned, and it will be found, in every reſpect, worthy of the Right Reverend Author, who ſought utility more than novelty; and, from his experience as prelate of a large dioceſe, endeavoured to preſerve the minds of young candidates, if we may uſe Dr. Johnſon's expreſſion in his Preface to the Preceptor, from nakedneſs. At the ſame time, the moſt profound Student may read, in this publication, the outlines of that plan of ſtudy which he is to follow, and in the Preface he will find a catalogue of thoſe authors, of

which he ought to be poſſeſſed. If the purchaſe of them was conſidered as a neceſſary part of the expences of a clerical education, and provided for accordingly, many ingenious young men would have thoſe reſources, the want of which is a ſubject of real uneaſineſs. To ſupply the defect, in ſome degree, the project of parochial libraries was ſet on foot by Dr. Bray, and an Act of Parliament paſſed in the 7th of Anne. But we have reaſon to lament that little attention is paid to ſuch an inſtitution; and we have ſeen in many veſtries, a few old moth-eaten books, which only ſerve to reproach the preſent times with negligence. One pariſh, of which Mr. Bray was incumbent, is no exception.

It was formerly the practice to begin theological ſtudies with the ſtudy of natural religion and Wollaſton, Wilkins, Goodman's, Winter Evening Conference, and ſeveral other ſimilar books were recommended. It ſeems to us better to begin with the Scriptures themſelves, and to wave all uſeleſs enquiry, what could or could not have been known by the unaſſiſted reaſon of man. For, in fact, it never was altogether unaſſiſted. Some general rules of duty ſeem to have been granted from the beginning, while the excellence and the application of ſuch rules were left open to human prudence. But the moſt ſanguine advocate of natural religion will find it inculcated as far as it is neceſſary to be inculcated, by the ſacred penman. The wiſdom of God in the creation and preſervation of the moral and intellectual world is largely inſiſted upon; and all the ſtudies of the philoſopher enable him only to furniſh comments upon texts like theſe. The *Heavens declare the glory*, &c. *His mercy is over all his works. I will give thanks for I am fearfully and wonderfully made. The law of the Lord is perfect, more to be deſired than gold*, &c.

We will now proceed to remark on particular parts of this uſeful work, hoping to be excuſed if we ſometimes differ in opinion from the learned prelate. The ſubject of inſpiration is ſo intereſting, that we wiſh the following paſſage to be fully attended to:—

"In ſome caſes inſpiration only produced correctneſs and accuracy in relating paſt occurrences, or in reciting the words of others; in other caſes it communicated ideas not only new and unknown before, but infinitely beyond the reach of unaſſiſted human intellect, and ſometimes inſpired prophets delivered predictions for the uſe of future ages, which they did not themſelves comprehend, and which cannot be fully underſtood till they are accompliſhed. But whatever diſtinctions we may make with reſpect to the ſorts, degrees, or modes of inſpiration, we may reſt aſſured that there is one property, which belongs to every inſpired writing, viz. that it is free from error—

I mean,

I mean, material error, and this property muſt be conſidered as extending to the whole of each of thoſe writings of which a part only is inſpired, for we cannot ſuppoſe that God would ſuffer any ſuch errors as would tend to miſlead our faith, or pervert our practice, to be mixed with thoſe truths which he himſelf has mercifully revealed to his rational creatures as the means of their eternal ſalvation."

In this and all other inſtances, man ſeems to have been aided only ſo far as was abſolutely neceſſary. The imperfections of language, and the inaccuracies of minute circumſtances are by no means to be taken into the account.

On the firſt volume in general we have few obſervations to make. The Biſhop is decidedly of opinion that St. Matthew's goſpel was not written originally in Greek, but in what was called Hebrew, that is, the language at that time ſpoken by the Jews. The Biſhop allows more than two years to our Saviour's miniſtry.

All the goſpels are proved to be equally authentic. The following obſervations on the ſtyle and writings of St. Paul, ſupported by a paſſage from Dr. Paley's Horæ Paulinæ will guard the young divine againſt the erroneous aſſertions of Dr. Prieſtley, and they are as happily expreſſed as they are juſtly ſtated.

"There is a real connection and coherence in all his writings; and his reaſoning, although it may ſometimes appear deſultory, will always be found to be correct and convincing. Inſtead of the beauties which ariſe from a nice arrangement of words, an harmonious cadence of periods, and an artificial ſtructure of ſentences, we have a ſtyle at once conciſe and highly figurative, and a ſtriking peculiarity and uncommon energy of language. Whenever he ſpeaks of the doctrine and energy of the Chriſtian religion, enlarges upon the nature and attributes of the Deity, or terrifies with the dread of divine judgments, his ſtyle riſes with the ſubject, and, while our minds are impreſſed with the juſtneſs and dignity of the ſentiments, we cannot but admire the force and ſublimity of the expreſſions. Though he never departs from the authority of the apoſtolic character, yet the ſenſibility of his own heart frequently leads him to appeal to the feelings and affections of thoſe, to whom he writes; and the zeal of his temper is ſo conſtantly apparent throughout his epiſtles, that no one can read them with attention, without catching ſome portion of the fire with which he was animated."

In the Biſhop's opinion concerning 2 Pet. ii. we exactly concur, that it contains nothing inconſiſtent with the acknowledged writings of St. Peter. The ſtyle changes with the ſubject-matter, and is very ſimilar to that of St. Jude. Let the reader only compare our Saviour's invectives againſt the Scribes with his other diſcourſes; he will find an equal differ-

ence. Honeſt indignation ſuggeſts, apparently, inflated language.

"Iratuſque Chremes tumido delitigat ore." Hor. Ar. P.

The firſt volume concludes with an abridgment of the Hiſtory of the New Teſtament.

The ſecond volume opens with an account of the Tranſlations of the Old and New Teſtament. The reader is referred to Lewis, Johnſon, and Archbiſhop Newcome.

In the ſhort Hiſtory of the Liturgy which follows, we ſee, with regret, the unfortunate termination of the conference at the Savoy. The parties agreed to inform his Majeſty, "that the church's welfare, unity, and peace, and his Majeſty's ſatisfaction, were ends upon which they were all agreed; but as to the *means* they could not come to any harmony." Where the principal blame lay may be collected even from Neal's Hiſtory of the Puritans, who plainly ſhews that conceſſions were demanded, without number, on one ſide and not any offered on the other.

The part of this work which ſeems moſt valuable is, an expoſition of the 39th articles; for though we have many excellent treaties on particular doctrines, yet it does not appear, that we have any plain ſatisfactory comments on the whole number, taken collectively. Neither Biſhop Burnet nor Dr. Hey, are ſuited to beginners. Under the firſt article, we are informed, with truth,

"That thoſe who acknowledge the divinity of Chriſt and the Holy Ghoſt, are never called hereticks by any writer of the three firſt centuries; and, ſurely, this circumſtance, is a ſtrong proof that the doctrine of the trinity, was the doctrine of the primitive church, and more eſpecially, ſince the names of thoſe who firſt denied the divinity of Chriſt, and of the Holy Ghoſt, are tranſmitted to us, as of perſons who diſſented from the common faith of chriſtians."

The Biſhop expreſſes a wiſh that divines, in treating this myſterious ſubject, had confined themſelves to the expreſſions of ſcripture. If they have, by any diverſity of expreſſion, attempted to communicate more than was revealed, they are certainly in the wrong. But as long as they obſerved the due limits of enquiry, a difference of expreſſion was not only allowable, but abſolutely neceſſary; for, whoever explains, muſt uſe terms different from that which he undertakes to explain, and he muſt bring into one focus, the ſcattered rays of information, to be collected from the ſeveral parts of the Old, and New, Teſtament. The divinity of the Son and Holy Ghoſt, is proved by his Lordſhip, by adducing paſſages of

ſcripture,

ſcripture, very full and appoſite to his purpoſe. The refinements of Socinus are ably and properly expoſed. Due attention is paid to the Apocryphal books, which proteſtants ſeem in practice to diſparage for fear of falling into the error of the Church of Rome. The Biſhop, will excuſe us for pointing out a ſlight miſtake. In reciting thoſe apocryphal writings, which the church does not read, he mentions the ſong of the three children, which is one of the hymns incorporated into the church ſervice, and occaſionally uſed by the Clergy, though the *Te Deum* is more general. In conſidering the tendency of the preſent age, to detract from the Old Teſtament, we are always happy to meet with paſſages enforcing the harmony between the two; ſo that the reader will not be diſpleaſed with the following extract:

"What, ſays Juſtin Martyr, is the Law? The goſpel predicted. What is the Goſpel? The law fulfilled. I have often aſſerted, ſays Chryſoſtom, that two covenants, two handmaids, two ſuters, attend upon one Lord. Chriſt is announced by the Prophets; Chriſt is preached in the New Teſtament. The old Teſtament declared before-hand the new, and the new interpreted the old."

The Biſhop thinks, that the damnatory clauſes in the Athanaſian Creed had better have been omitted. Yet, ſtill he allows, what we preſume amounts to the full intent of thoſe damnatory clauſes, "that if any man perſeveres in the deliberate commiſſion of known ſin, he has no right to ſalvation, and that if a man, through obſtinacy and prejudice, through a wilful miſapplication or neglect of the talents with which he is endowed, finally rejects the fundamental doctrines of the Goſpel, when they are fairly and fully propoſed to him, he has no right to expect ſalvation; in either caſe, he muſt be left to the uncovenanted mercy of God." The truth is, the enemies of the Church have put a conſtruction on the clauſes which ſhe never intended, and it might not be amiſs if a ſhort comment was prefixed to the Creed, to prevent tender conſciences from a too-common deception, by which vincible and invincible ignorance are confounded.

On the much agitated queſtion, concerning grace and free will, we have three good quotations, one from Veneer, another from the neceſſary doctrine publiſhed by Cranmer, and another from Jortin. From the laſt, more eſpecially, it is juſtly ſaid, "thus do the doctrine of divine grace, and the doctrine of free will or human liberty, unite and conſpire in a friendly manner, to our everlaſting good. The firſt is adapted to excite in us faith, gratitude, and humility; the ſecond, to awaken our caution, and quicken our diligence."

Concerning

Concerning the ſin againſt the Holy Ghoſt, we differ from the Biſhop, and we believe that it was directly charged on the people who aſcribed the miracles of Chriſt to the power of Satan. Mark iii. 28. 29. are quoted, and by a ſingular overſight, the 30th is left out. The whole paſſage then ſtands, *Verily I ſay unto you, all ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith they ſhall blaſpheme. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation. Becauſe they ſaid he hath an unclean ſpirit.* If the rejection of evidence was the crime, was the evidence of miracles weaker during our Saviour's life-time, than it was afterwards? are not miracles aſcribed to the Holy Ghoſt in many parts of Scripture? and do we diſparage the power and divinity of the Father and Son, by ſo doing? If we examine the nature of this ſin, we ſhall find it the utmoſt perverſion of the human mind, for it was the defence of palpable contradiction and abſurdity; it argued an intellectual darkneſs, incurable, but by counteracting every diſtinction of right and wrong, incurable by all the ordinary means of information.

Perhaps more is ſaid on the Article of Predeſtination than may be abſolutely neceſſary, and we moſt perfectly agree with our author in the following obſervation: "Rather than bewilder ourſelves in the inextricable difficulties of ſuch contemplations, to which our limited faculties are by no means competent, we ſhould exclaim with the pious and humble Pſalmiſt, *ſuch knowledge is too wonderful and excellent for us, we cannot attain unto it.*

Under the 18th Article, it is obſerved, that it was formerly the cuſtom to condemn errors under the form of pronouncing accurſed. The ſame form is found in ſeveral parts of Scripture. And the perſons, againſt whom an anathema was pronounced, were excluded from communion with the church of Chriſt. If this obſervation had been better attended to, St. Paul's wiſh to be accurſed would have created neither debate nor ſurpriſe.

Under the 22d Article, the Biſhop proves that images, ſo far from being uſed before the 5th century, were abſolutely forbidden. For in the beginning of the fourth, the Council of Illibeus declared, that pictures ought not to be placed in churches, "but that which is worſhipped, ſhould be painted upon the walls."

The author has clearly proved epiſcopacy to be a primitive inſtitution, and fixes the date about the year 64, when Timothy was made biſhop of Epheſus..

"It

" It is not contended," ſays he, " that the biſhops, prieſts, and deacons of England, are at preſent preciſely the ſame that biſhops, preſbyters, and deacons were in Aſia Minor, ſeventeen hundred years ago. We only maintain, that there always have been biſhops, prieſts, and deacons, in the chriſtian church, ſince the days of the apoſtles, with different power and functions, it is allowed in different countries, and at different periods; but the general principles and duties which have reſpectively characteriſed theſe clerical orders, have been eſſentially the ſame, at all times, and in all places, and the variations which they have undergone, have only been ſuch as have ever belonged to all perſons in public ſituations, whether civil or eccleſiaſtical, and which are indeed inſeparate from every thing in which mankind are concerned in this tranſitory and fluctuating world."

The ſubject is concluded with a ſtrong teſtimony from Mr. Le Clerc, a divine of the church of Holland, in which the preſbyterian government prevailed. The uſual arguments againſt tranſubſtantiation are brought forward, with due energy, but in arguing with the Romaniſts, we think it always the beſt to prove that all miracles have been ſubject to the ſenſes, that it is of the eſſence of a miracle to be ſo: for, until this be proved, all reaſoning from the evidence of the ſenſes is uſeleſs, for they contend it, in this inſtance, to be inadmiſſible. The expreſſions on which they found their belief, are well explained by the idea of a feaſt on the ſacrifice ſo forcibly illuſtrated by biſhop Warburton, and the preſent biſhop of Cheſter. And that the early chriſtians did not maintain this doctrine, the Biſhop proves, by obſerving,

" That the fathers conſtantly call the conſecrated elements, the figures, the ſigns, the ſymbols, the types, and anti-types, the commemoration, the repreſentation, the myſteries, and the ſacraments of the body and blood of Chriſt, which expreſſions plainly ſhew, that they do not conſider the bread and wine as changed into the very ſubſtance of the body and blood of Chriſt."

" Moſt of the reformed churches, it is obſerved, p. 523. aſſerted the power of excommunication, it makes part of our church diſcipline, but it has of late years been very little exerciſed." Notwithſtanding the reſpectable authorities of Blackſtone and Burn, on which this obſervation is founded, we cannot but lament, that it is exerciſed too frequently. The eccleſiaſtical courts have no other means whereby to enforce attention to their citations, and the frivolous caſes of defamation which come before them, loudly call for the interference of the legiſlature. Sooner would we ſee the Poiſſardes of Billingſgate ſummoned, than many others who exceed theſe paragons of ſcurrility and abuſe.

We

We had forgotten to mention, in its proper place, that though we believe the doctrine of the Trinity, inculcated in the Old Teſtament, we do not lay much ſtreſs on the plural Elohim. We would wiſh our readers to conſult Buxtorf's Lexicon, and alſo, Simonis's by Eichorn, and if they find the term applied to God the father only, or if they find it applied to *one* falſe god, to the golden calf of Aaron, to Aſhtaroth or Aſtarte, they will at leaſt admit the application of it to the Trinity, with caution. A noun plural, joined with a verb ſingular, is no uncommon thing in the Hebrew language. The moſt prominent inſtance is in v. 1ſt. the celebrated Prophecy of Daniel's 70 Weeks. In the Arabic language, it is wellk nown, that when the verb ſtands firſt, as it does in Gen. i. 1. it is of the ſingular number, tho' the nominitive caſe which follows be plural. His Lordſhip thinks the paſſage in 1 John v. 7. not genuine, though he is a firm believer in the Trinity. Dr. Burgh, long ago, proved, that whether that verſe be ſpurious or genuine the doctrine will remain unſhaken.

As various notions have been ſtarted, concerning that ſubſcription which is required of all candidates for orders, and as Doctor Prieſtley once triumphed, in the various ſignifications brought forward by orthodox men, or men *reputedly orthodox*, we ſhall make no apology for the following extract, with which the work before us concludes:

"If upon mature deliberation, *the Candidate for Orders* believes *the Articles* to be authorized by ſcripture, he may conſcientiouſly ſubſcribe them; but if, on the contrary, he thinks that he ſees reaſon to depart from any of the doctrines aſſerted in them, no hope of emolument or honour, no dread of inconvenience or diſappointment, ſhould induce him to expreſs his ſolemn aſſent to propoſitions, which, in fact, he does not believe. It is not, indeed, neceſſary, that he ſhould approve every word or expreſſion, but he ought to believe all the fundamental doctrines of the articles, all thoſe tenets in which our church differs from their churches, or from other ſects of chriſtians. He ought to feel that he can, from his own conviction, maintain the purity of our eſtabliſhed religion, and ſincerely and zealouſly enforce thoſe points of faith and practice, which our church declares to be eſſential to ſalvation. This appears to me the only juſt ground of conſcientious ſubſcription to the articles; and let it be ever remembered that in a buſineſs of this ſerious and important nature, no ſpecies whatever of evaſion, ſubterfuge or reſerve, is to be allowed, or can be practiſed, without imminent danger of incuring the wrath of God. The articles are to be ſubſcribed in their plain and obvious ſenſe, and aſſent is to be given to them plainly and unequivocally. Thus only can a perſon offer himſelf at the table of the Lord, as his miniſter with ſafety; thus only can he expect to receive the divine bleſſing

upon

upon that courſe of life to which he then ſolemnly devotes himſelf."

Though the publication before us be principally intended for young ſtudents in Theology; yet we would recommend it alſo, as a family book, to be read by young perſons who have peruſed certain elementary books of chriſtianity, ſuch as Lewis's and Wake's Catechiſm, with Archbiſhop Secker's Lectures. Gray's Key to the Old, and Percy's Key to the New, Teſtament, have been largely made uſe of in the firſt volume, and we cannot help recommending Stackhouſe's Hiſtory of the Bible, the diſſertations of which are moſt excellently well compiled from authors which few poſſeſs, and with which all would wiſh to be better acquainted. We truſt, moreover, that the theological lectures, given in each Univerſity, have tended, in a certain degree, to remove the ignorance of which the Biſhop complains; and that Candidates for Orders are now received with greater precaution. We ſhall not, however, conceal our full conviction, that there is ſtill room for improvement, and that men creep into the church from other callings, without having taken ſufficient time to qualify themſelves, and we could wiſh that the Biſhops would agree upon ſome common plan to prevent every invidious compariſon. The happy medium between extreme rigour, and extreme lenity, might be found, and particular care ſhould be taken not to exact the reading of a multiplicity of books, which few can have leiſure to peruſe. And an acquaintance with the Septuagint ſhould always be required. In time, we might hope, that under due encouragement, few would offer themſelves for ordination without ſome knowledge of the Hebrew. The want of ſuch knowledge was a ſubject of reproach from Dr. Prieſtley.

ART. II. *An Appendix to the Guide to the Church; in which the Principles advanced in that Work are more fully maintained, in anſwer to Objections brought againſt them by Sir Richard Hill, Bart. in his Letters, addreſſed to the Author; under the Title of an Apology for Brotherly Love.* By the Rev. Charles Daubeny, L. L. B. Author of the Guide to the Church, and Fellow of Wincheſter College. Hatchard. Rivington's.

WHEN an inſpired apoſtle, found it needful to exhort chriſtians, that they "ſhould earneſtly contend for the faith once delivered to the ſaints," he thereby gave his ſanction to what has ſince been ſometimes received in an offenſive

light, under the name of Religious *Controverſy*; which, however much we may regret that there ſhould be occaſion for it, is too often neceſſary for defending the truth, as it is in Chriſt, and preſerving a due regard to thoſe principles by which that truth is diſtinguiſhed. Perhaps this neceſſity has not been more apparent in any inſtance than in the caſe, which the work now before us preſents to our notice, a caſe in which we find uncommon zeal diſplayed on both ſides; and cannot but ſincerely lament, that there ſhould be ſuch difference of opinion, on matters ſo inſeparably connected with the beſt intereſts of our holy religion.—That Mr. Daubeny beheld, as a matter of ſuch high importance, that ſubject ſo ably diſcuſſed in his excellent "*Guide to the Church*," is evident, both from the extraordinary diligence with which he had collected the moſt convincing arguments, for the purpoſe he had in view, and the no leſs remarkable patience and calmneſs of temper, with which he has ſubmitted to the cenſure, ſo undeſervedly beſtowed upon him, by his zealous antagoniſts. In our account of Sir Richard Hill's "*Apology for Brotherly Love, and for the Doctrines of the Church of England*," we could not help expreſſing our ſurpriſe, that a work, with ſuch a title, ſhould be addreſſed to a Clergyman of that Church, who had defended her doctrines with all the force of ſound and ſolid argument; yet, in that true ſpirit of meekneſs, and chriſtian charity, which is ever ready to promote the real comfort and happineſs of mankind, by ſhewing them the good and the right way in which they ought to walk, as members of Chriſt, and heirs of the kingdom of Heaven. Such was the truly charitable deſign of thoſe inſtructive *diſcourſes*, which their pious author juſtly conſidered, as affording that kind of knowledge and direction to chriſtians, on the ſubject of eccleſiaſtical unity, which might be very properly called a "*Guide to the Church*," as pointing out the way to that *communion of Saints* on earth, which will fit us for the holy fellowſhip of the bleſſed in heaven. Yet all this, the *Apologiſt for Brotherly Love*, with a ſtrange perverſion of thought, conſiders as "a *ſtate* given to the Church of England," by her undutiful ſon at *Bath*, of which city, though abounding with ſchiſmatical preachers, often railing againſt the Biſhops and Clergy, Sir Richard Hill is pleaſed to give the following favourable account, in one of his Letters to Mr. Daubeny:

"Indeed, I am happy to bear witneſs, that I know no place where Brotherly Love prevailed more powerfully, without ſectarian jarrings, and reproachful names, among good chriſtians, of all denominations, than in the very city which you make the object of your cenſure on that account, till your late attempt to break and diſturb its peace.

peace. I am, however, perſuaded, that if you were to favour the world with a thouſand more of your *Guides*, they would be all as inefficacious to interrupt the long eſtabliſhed harmony of the churches, in that part of our bleſſed Lord's vineyard, as I hope, and believe, your preſent attempt will be both there and every where elſe."

After peruſing this extraordinary attack on Mr. Daubeny's well-principled and well-intended *Guide*, we naturally ſuppoſed, that he would feel himſelf obliged to come forward to the public, with a vindication of the purity of his intentions, and ſome farther defence of thoſe truly-chriſtian principles, which he had before ſo happily recommended.—Our ſuppoſition has been juſtified by the appearance of the publication now under our notice, and of which the worthy author gives this modeſt account, in a ſhort preface to the reader—

"Conſidering the little that I have written, and the ſubject I have undertaken, I cannot forbear from lamenting, that there ſhould be a neceſſity for the publication of a ſecond volume, to maintain the doctrines advanced in my firſt. But, how deſirous ſoever I might be, that the taſk of anſwering Sir Richard Hill had fallen into better hands, I, nevertheleſs, did not feel myſelf juſtified, in deſerting a cauſe, which, however unequal to the undertaking, I am profeſſionally bound to ſupport. Fully impreſſed with this idea, I throw myſelf upon the indulgence of the reader, in the hope, that the intention of the author will compenſate for the defects of his performance."

That our readers may be enabled to judge how far ſuch an Apology was neceſſary, we ſhall lay before them a brief analyſis of the work, and ſuch extracts from it, as, we hope, will give a proper idea of its merit, and of the aſſiſtance it holds out to the ſupport of true primitive church principles.—It conſiſts of *nine letters*, addreſſed to Sir Richard Hill, the *firſt* of which is introductory to the general ſubject, and, after ſome candid remarks, on the nature of the Calviniſtic doctrine, and as much conceſſion to the patrons of that doctrine as could well be expected, concludes with the following pertinent obſervation:

"With reſpect to points which are not clearly revealed, and on which ſome of the beſt of men have differed in opinion, in which number, I place your doctrine of *Election*; the leſs that is ſaid on them the better. Boldneſs of aſſertion, except in matters of clear revelation, is not ſo much an argument of the truth of a propoſition, as of ſomething elſe. To ſuch points, the ſaying of Zenophanes, in Varro, is applicable. *Hominis eſt hæc opinari, Dei ſcire.*" And though I feel as natural a deſire for knowledge, perhaps as moſt men, yet there are ſome ſubjects, on which I think it prudent to ſay, with St. Auguſtin—*Magis eligo cautam ignorantiam confiteri, quam falſam ſcientiam profiteri.*"

In his Second Letter, arguing from what his opponent had allowed, that "the outward polity of the church was inſtituted for the ſake of its ſacred verities," but without determining which is of *moſt conſequence*, a queſtion which chriſtians are not required to decide, Mr. Daubeny ſhews, in the cleareſt manner, that "the preſervation of the faith and doctrine of the church depends, under God, on the proper exerciſe of the power and authority committed to the church for that purpoſe; that the *external polity* of the church is therefore a matter of eſſential importance, conſidered as God's own plan, for the advancement and ſecurity of the great object he had in view, in revealing himſelf to the world.—The doctrine of the church is, without doubt, eſſential to the object of its inſtitution. And ſo are the order and government of the church eſſential to it as a ſociety; for without theſe no ſociety can poſſibly exiſt, and without the exiſtence of ſuch a ſociety, as the viſible church, the true faith will not be long preſerved in the world."—Having ſufficiently eſtabliſhed this general truth, our author proceeds, on the authority of ſcripture and antiquity, to maintain what he had before advanced reſpecting the conſtitution of the Chriſtian Church againſt the ſeveral objections which Sir Richard Hill had brought forward, and, particularly, what he had oppoſed to the authority of Mr. Law and Mr. Leſlie, on account of their being *Nonjurors*.—The manner in which Mr. Daubeny introduces this part of his ſubject does him great credit, and ſhews the reſpect he bears to the perſons here alluded to.

"When I conſider," ſays he, "that among the nonjuring clergy are to be found ſome of the moſt pious, moſt learned, and moſt conſcientious divines that ever adorned the church of England; I cannot help thinking, that the government would have gained more in honour, than it would have loſt in ſecurity, had ſuch men been permitted to have remained in poſſeſſion of their preferments.—But admitting that policy demanded that the nonjuring clergy ſhould be deprived; you will obſerve, Sir, they were deprived only of thoſe ſecular poſſeſſions which the church had derived from her connexion with the ſtate. Their offence, if it may be called by ſo harſh a name, was of a *political* nature, their puniſhment correſponded to it.—They offended againſt the ruling powers; they, in conſequence, loſt their patronage. But, can it be neceſſary to remind you, all the rights, dignities, and emoluments which the prieſthood derives from the piety and patronage of civil rulers, are quite diſtinct from that principal commiſſion, by which the clergy adminiſter the affairs of Chriſt's kingdom. Of this commiſſion they could not be deprived by *civil* rulers, becauſe it had been received from an higher authority.

The

The office, therefore, which the nonjuring clergy held in the chriſtian church was preciſely the ſame, and every act of it as valid, abſtractedly conſidered, after their deprivation, as it was before; what they had been deprived of being only thoſe contingent circumſtances of emolument and honour, which have no neceſſary connexion with the miniſterial commiſſion. Your miſtake, upon this point, appears to have ariſen from your confounding two things, in their nature quite diſtinct, and not neceſſarily connected with each other—the miniſterial commiſſion, and the temporalities annexed to the diſcharge of it in this country. The circumſtances of Mr. Law being a nonjuror, and ordained by a nonjuring biſhop, which it is incumbent upon you to prove, together with that of Mr. Leſley, being a nonjuror, who certainly was not ordained by a nonjuring biſhop, tend, in no degree, to the eſtabliſhment of the point you attempt to maintain. But let them ſtand in the ſame predicament, if you pleaſe; all that I am concerned about, is their *miniſterial commiſſion*, which was equally valid if received from a nonjuring biſhop, as from any other. To prove this, I need only obſerve to you, that had theſe divines lived in the preſent day, and repaired to America for the ſake of enjoying the public exerciſe of their function, their letters of orders would have admitted them into the miniſtry of the American church, becauſe they would have found no political impediment to the diſcharge of it. Dr. Seabury, the late eminently-learned and pious biſhop of Connecticut, who was conſecrated by ſome biſhops, who alſo *then* were nonjurors, and who even now, though *no longer nonjurors*, receive from the ſtate nothing but protection, for which alone there is reaſon to believe they are truly grateful, is a caſe in point. The hypotheſis, therefore, which you are pleaſed to call *mine*, according to which you attempt to prove, that I am living in a ſtate of ſchiſm with the church of England, *becauſe Mr. Law was a nonjuror*, I beg leave to reſign to its author, not having penetration enough to ſee the conſequence drawn from it. Nor do I ſee, more clearly, how the teſtimony of nonjuring divines, upon the ſubject of church government, can be affected by an offence againſt the civil power. On the contrary, I ſhould think ſuch teſtimony ought to weigh heavy in the ſcale, from the conſideration that the parties who furniſhed it, (whatever judgment may be formed of their political opinions) had given the moſt unequivocal proof of their being honeſt men, by ſacrificing every temporal advantage to the preſervation of their conſciences."

After bearing this honourable teſtimony to their characters, Mr. Daubeny goes on with the moſt ſatisfactory replies to all Sir Richard's Objections, on which we find the following very juſt remarks.

"The object, immediately before me at preſent, is to ſtrengthen and ſecure that ground which your Firſt Letter ſeemed deſigned to ſhake, by bringing forward to the reader many of thoſe plauſible objections to our church eſtabliſhment, which have long ſince received

ceived repeated and ſufficient anſwers. That the difference of opinion upon this controverted ſubject ſhould now be revived among us, is not much to be wondered at, when we conſider the temper of the times in which we live; a temper which (I am ſorry to ſay) diſpoſes man for nothing ſo much as for the overthrow of all eſtabliſhed opinions. But, Sir, allow me to obſerve, fundamental knowledge is not more humble and unaſſuming, than ſuperficial knowledge is ſelf-ſufficient and dictatorial. We think ourſelves wiſer than our forefathers, for the moſt part, not becauſe we know more, but becauſe we know leſs than they did, and are contented with our little partial attainments, rather than ſubmit to the labour of digging for wiſdom, as for hidden treaſures. The idea, now induſtriouſly propagated, which tends to the annihilation of all order and government in the church, that provided the doctrines of chriſtianity are taught, it matters not to what ſociety of Chriſtian Profeſſors we are attached, is an idea that never received countenance from any ſober-thinking Chriſtian for the firſt fifteen hundred years of the Chriſtian æra. Had it been broached in the primitive days, it would have been conſidered as a viſionary and wild notion, incompatible with the exiſtence of any regular eſtabliſhment on earth. As ſuch it would have been univerſally reprobated, and the maintainers of it condemned by the ſevereſt eccleſiaſtical cenſure. Yet, in the comprehenſive and adventurous wiſdom of modern times, this is conſidered as a kind of neceſſary article of faith, and thoſe are branded with the name of bigots who do not hold it. I, however, muſt profeſs myſelf to be one of thoſe bigots; and, being perfectly ſatisfied with the company in which I am placed, my only hope is, that I may be thought worthy to continue in it. Thoſe who differ from me in opinion, I leave to themſelves; not in the character of a bigot, pronouncing ſentence on thoſe who are without the church, as you have thought fit to repreſent me; but in the character of a miniſter of the church, who being directed by our Liturgy, to pray conſtantly againſt *ſchiſm*, muſt think it his duty to prevent Chriſtians, as far as may be, from falling into ſo dangerous a ſin."

In his Third Letter, Mr. Daubeny proves very clearly againſt his opponent, that the doctrines, advanced in the *Guide to the Church*, are ſtrictly conformable to the Articles and Liturgy of the church of England, particularly in the two great points of *election* and *juſtification*. And, as Sir Richard Hill had inſinuated the impoſſibility of his really believing the Ninth and Tenth Articles, ſince the utmoſt he "would allow Chriſt to have done for ſinners, is, that he has obtained for them a *poſſibility* of ſalvation, but their being made partakers of that ſalvation, and being brought into poſſeſſion of it, muſt depend on themſelves," Mr. Daubeny is at pains to ſet this matter in a proper light, by ſhewing the ſenſe in which theſe two articles ought to be underſtood, and then adds;

"Upon

"Upon this ſubject, I ſay, what has been already ſaid, under the foregoing comment on the Ninth and Tenth Articles—that Chriſt, in his mediatorial character, took off the condemnation laying upon our ſpecies, redeeming fallen man from the curſe of the law, and placing him in a ſtate of grace and acceptance with God, in which ſtate, he vouchſafes to him the aſſiſtance of his Holy Spirit, to enable him, by working out his ſalvation, to make his calling and election ſure. Jeſus Chriſt, in his character of Saviour, has done two things for fallen man. He has removed *an incapacity*, and furniſhed a *capacity*, for ſalvation. He has not only taken away the hand-writing that was againſt us, but has, moreover, provided means for the renewal of our fallen nature; on the proper uſe of which, our final ſalvation depends. From whence it follows, that though the ſalvation of fallen man, wherever it takes place, is an act of free grace on the part of God, yet the certainty of that ſalvation depends, in ſome degree, on the uſe which man makes of thoſe means of grace, which have been vouchſafed for the purpoſe of ſecuring it."

This ſubject is farther purſued in the Fourth Letter, which proves, beyond a doubt, that the peculiar doctrines of Calviniſm are not the doctrines of the church of England, and that

"The unſcriptural idea that has been annexed by Calviniſts to predeſtination, appears to have ariſen chiefly from their taking that word in a too ſtrict and literal ſenſe. The Holy Scriptures, in condeſcenſion to the finite capacities of man, often ſpeak to him after the manner of men, otherwiſe he could not underſtand them. We have no words that can convey an adequate idea of the infinite nature of God. We cannot conceive a duration, without *paſt*, *preſent*, and *to come*. But theſe cannot be in God; for with God, all things are preſent. The word predeſtination muſt, therefore, be conſidered as ſuited to the finite capacities of man, not to the infinite nature of God. A want of attention to this circumſtance has laid the foundation for the endleſs diſputes which have taken place upon this ſubject. For, by ſuppoſing a time paſt in God, and the decree already paſt, concerning things to come; ſuch a decree takes away free-will, elſe the will of men might diſappoint the decree of God. On the other hand, without a degree of free-will, ſo far as to enable him to refuſe the evil, and chooſe the good, all the promiſes and threatnings in Scripture, the proteſtations of God, that he delighteth not in the death of a ſinner, and his earneſt and continued invitations to repentance, are left deſtitute of all meaning and application. But let us underſtand predeſtination, as a word accommodated to our capacities, but not to be ſtrictly and philoſophically inquired into, and inſtead of drawing conſequences from it, which do not neceſſarily belong to it, let us conſider it as deſigned to convey an idea of the firmneſs of God's Covenant in Chriſt; a covenant as impoſſible to be fruſtrated, as if, according to our ideas, it had been decreed in time paſt,

paſt, even from eternity, and all difficulty on this ſubject will vaniſh. With this idea before him, every Chriſtian will be encouraged to ſtrive to enter in at the ſtrait gate, upon the aſſurance, that the gate will not be ſhut againſt any one, who, according to the tenor of the goſpel covenant, ſhall be found in a fit condition to enter in. The notion of abſolute, unconditional ſalvation, independent of human conduct, exiſts no where but in the heads of Calviniſts. It was not the doctrine of the primitive church; nor the doctrine of our reformers." "This," ſays our author, "has been demonſtrated by an appeal to hiſtoric fact, which, by bringing the reader acquainted with the circumſtances which accompanied the original eſtabliſhment of our preſent church doctrine, qualifies him to form a decided opinion on the ſubject. Unleſs, therefore, all conſiſtency be denied, both to our reformers and our church, I have proved, in the foregoing Letter, if I have proved any thing, that the Calviniſtic ſenſe of predeſtination cannot be the genuine ſenſe of the church of England."

(To be continued.)

ART. III. *A Short Commentary, with Strictures, on certain Parts of the Moral Writings of Dr. Paley and Mr. Giſborne.*

(*Continued from* P. 369 Vol. IV.)

HAVING thus criticiſed freely upon Dr. Croft's opinions concerning Government, we ſhall now proceed to other points that will call only for our approbation in general. The firſt of theſe, as we turn over the pages, is a large quotation from Mr. Giſborne, and a larger refutation by Dr. Croft.

"From theſe conſiderations it follows, (Mr. Giſborne obſerves) that every individual officer, who is called into ſervice, is bound to inveſtigate the juſtice of the war in which he engages, to the utmoſt extent of his abilities and information. He is not precipitately, and on ſlight ſurmiſes, to relinquiſh the poſt in which Providence hath placed him. If the matter appears ambiguous, and his moſt careful reflection and enquiries leave him ſtill in doubt, ſomething may be conceded, and more or leſs, according to the circumſtances of the caſe, to the opinion of thoſe who have better opportunities than he poſſeſſes, of knowing the real grounds and origin of the conteſt. The lower his rank is, the leſs likely is he to have opportunity of acquiring knowledge on this ſubject, which can reaſonably be oppoſed to the judgment of men in higher ſtations. But if he ſhould be thoroughly convinced, that his own country is the culpable aggreſſor in the quarrel, or deems the probability to be very greatly on that ſide; it is his indiſpenſable duty to reſign his employment, whatever falſe

honour

honour, or perſonal, or intereſted motives may ſuggeſt to the contrary. Will it be ſaid, that it is his part to obey, and to leave the State to anſwer for the conſequences? This is not the argument of a conſiderate man, or a Proteſtant. Reaſon and ſcripture are equally outraged, whether it be a State or a Pope who requires to have the management of the conſcience of a ſubject. The State, on whatever principles it may claim his obedience, cannot exempt him from that which he owes to his God; and ſhould the naval or military officer decline, on the plea of conſcience, to undertake the ſervice enjoined, there ſeems to be no grounds, if the ſincerity of his plea can be aſcertained, on which his diſcharge can be refuſed. Nor any, if it ſhould be refuſed, on which his compliance can be juſtified." 'To make war or peace, is the acknowledged prerogative of the crown. The ſubjects of this country have made the King the keeper of their conſciences in this important concern. Private judgment cannot take away this branch of the prerogative; and, if ſet up in oppoſition to it, may induce any man not only to refuſe" (*rather* to refuſe not only) "continuance in the ſervice, but alſo the payment of taxes, by which every war muſt be ſupported. The invidious compariſon with popery carries with me no terrors. In all public concerns, there muſt be a power from which there lies no appeal. Nor let a Britiſh ſubject take the alarm at this power of making war or peace, veſted in the Sovereign; for though it be his, it is exerciſed in fact by his Miniſters and his Privy Council; and, as ſoon as the ſupplies and the mutiny acts are moved for, the propriety or impropriety of a war is before the two Houſes. What greater ſecurity can be ſuggeſted than this? Let us not be alarmed at the ſeeming plea of making ſoldiers and ſailors mere machines. Their operations are to be directed in the beſt way, and for the beſt purpoſes, that the collected wiſdom of the nation can ſuggeſt; and this is the only method, by which they can be brought to act with diſpatch and unity of deſign. Have we not, in other inſtances, for the ſake of enjoying the bleſſings of legal government, ſurrendered our right of private judgment? Is it poſſible for every individual to approve of every act of Parliament? Yet, ſurely, he is bound by the act, during its exiſtence. He has, according to his ability, a right of recommending a repeal of any law; he has a right of petition, and to uſe every other pacific meaſure. And more is to be feared from petulant oppoſition than implicit deference." Pp. 129, 132.

Theſe are arguments judicious in their nature, and powerful in their influence. But let us make one remark, in addition to them. Moraliſts, that thus call upon every officer, and conſequently upon every ſoldier, even every ſailor, to diſcuſs for his own conſcience and conduct the propriety or impropriety of every war, are fanatically calling upon them to do that which is apparently impoſſible to be done by them. In nine-tenths of the whole multitude, has the mind never been urged to diſcuſs, is therefore incapable of examining, and

doubly incapable of deciding. Even if they could examine and could decide, they have no right to do ſo. They are already tied up to obedience, by the very ſervice in which they are engaged, and by the very oath, the *militare ſacramentum*, which has already bound this ſervice upon their conſcience. Thus pretending to decide, and preſuming to act upon the deciſion, they would, by an inſtant act of juſtice, be ſhot for mutiny. Such wild work would thoſe moraliſts make in the world, who ſtupidly conſider man only as a mere individual, and ſottiſhly forget the new duties that come upon him from his political connections. A principle of diſunion would be accurſedly diſſeminated through the globe, each cohering atom would recoil from its neighbour, and the whole crumble away into a waſte of ſands.

" I agree with Mr. Giſborne, "Dr. Croft aſſures us, " that it is a gratuitous aſſumption in Dr. Paley, when he intimated that ſubſcription can be juſtified without an actual belief of each of the articles. Soon as this lax interpretation of ſubſcription appeared, Dr. Prieſtley made that malignant uſe of it which might naturally be expected. As to the impoſer of the ſubſcription, I ſhall not agitate ſo immaterial a queſtion; for every act of Parliament is the law of the land till it be abrogated. What our anceſtors enacted, we continue to adopt and to practiſe. But though the legiſlature of the 13th of Elizabeth, and the legiſlature, to this moment, enforce ſubſcription; I muſt be allowed to think that in doubts, or difficulties, the divines, who firſt drew up the articles, would, in that day, have been more proper to be conſulted, than even the lay Lords and the Commons. The ſame deference to the clerical profeſſion, which under a proper authority occaſioned the framing of thoſe articles, would naturally be ſhewn as to the interpretation. And in theſe days, though I admit with Mr. Giſborne, that the preſent Parliament impoſes ſubſcription by its acquieſcence in the act of Elizabeth; yet were I deſirous of gaining the true ſenſe of an obſcure article, I might probably conſult ſome able divine, whoſe opinion would have its proper weight. It follows clearly, that the impoſers may be one party, and the interpreters another. The ſages of the law explain acts of Parliament; why may not divines undertake to explain articles of faith? And they will always advert to the hiſtory of the times, in which theſe writings were framed. They will, moreover, refer to the writings of the firſt reformers, ſome of which have been properly publiſhed in Dr. John Randolph's Enchiridion. When in modern times a " bill is introduced" into either Houſe of Parliament, " the framers of that bill ſupport it by comments and argument, to which, in caſe of ambiguity, we ſhould think it proper to have recourſe. Indeed, what are preambles themſelves, but ſo many comments, intended to aſſiſt the judgment of ſucceeding times? A ſubſcriber will not merely advert to the general intention of the articles, but to the particular

intention

intention of each; and yet the whole legiſlature could not be ſuppoſed to be minutely acquainted with the latter, though they concurred in the former. Are any man's talents ſo multifarious, as to be equal to every ſubject in all its *minutiæ?* Can we, for inſtance, ſuppoſe that an advocate ſhall underſtand the proper regulations of every branch of commerce, or that a merchant ſhould decide upon the rules to be obſerved in the navy and army? Apply this to the ſubject before us, and it will be clear, that not only the purpoſe of the Parliament, but of the framers of the thirty-nine articles, is carefully to be attended to by every conſcientious divine." Pp. 55, 57.

All this is juſtly and ſenſibly ſaid, yet hardly with a compreſſion and energy ſufficient. The meaning of the articles is undoubtedly to be ſought from the framers, not the ſanctioners, of them. The convocation, that legiſlature of the church which is wholly overlooked by Dr. Paley, Mr. Gifborne, and Dr. Croft, did frame them originally in 1562-3; the Upper Houſe ſubſcribing them on January the 29th, and the Lower on February the 5th*. Then the Queen and her Parliament received them from the convocation, and, without preſuming to alter a ſyllable in them, lent them a legal ſanction. The doctrinal authority of the articles, then, is derived ſolely from the convocation, as the legal is from the Queen in Parliament. Whenever, therefore, a reference is made to the "animus imponentis" in ſubſcription, for the doctrine, it muſt be made to the framers, for the law to the enactors. This diſtinction ſweeps away at once all that rubbiſh of reaſoning, with which Dr. Paley particularly would juſtify ſubſcription without belief. The very framing, indeed, of articles of belief, the very impoſing of articles of belief on the clergy, the very binding of them on the clergy by legal ſanctions, each ſtands in direct refutation of ſuch reaſoning. And to form an additional barrier, to fix expreſsly what was ſufficiently fixed already by its own quality, to ſhut the door for ever againſt ſuch ſophiſtry, the very articles themſelves are averred by the very convocation which framed them, to be framed "for the *avoiding* of *diverſities of opinions*, and for the *eſtabliſhing* of *conſent* touching true religion."

"They who contend," exclaims Dr. Paley, notwithſtanding, "that nothing leſs can juſtify ſubſcription to the 39 articles, than the actual belief of each and every ſeparate propoſition contained in them, muſt ſuppoſe that the legiſlature expected the conſent of ten thouſand men, and that in perpetual ſucceſſion, not to one controverted propoſition, but to many hundreds. It is difficult to conceive how this could be expected from any, who obſerved the incurable

* Wilkins's Concilia. iv. 237.

diverſity of human opinion upon all ſubjects ſhort of demonſtration. If the authors of the law did not intend this, what did they intend? They intended to exclude from offices in the church all abettors of Popery—2. Anabaptiſts—3. the Puritans.—Whoever finds himſelf comprehended within theſe deſcriptions ought not to ſubſcribe." 'It is, indeed, often ſuppoſed,' replies Dr. Croft, 'that mens opinions concerning religion, admit of the ſame improvement which is made in philoſophy. What then becomes of a ſtanding revelation? The truth is, our reformers had only to enquire what was the primitive belief before Chriſtianity was corrupted by the inventions of men.—It ſhould be conſidered, that the articles are general propoſitions, containing the principles and groundwork of clerical inſtruction. Theſe propoſitions are little affected by "the incurable diverſity of human opinion." Pp. 53, 54, 57, 62.

Dr. Paley has here thrown out a ſuggeſtion which deſerves to be more ſharply diſcuſſed and more ſeverely expoſed. He deems it ridiculous to think that the legiſlature expected the clergy all to think alike, concerning any articles of faith; yet he himſelf thinks immediately that they did expect this. So groſsly contradictory to himſelf is he in ſo ſhort a compaſs! "It is difficult to conceive," he cries, at the outſet, "how this could be expected by any, who obſerved the incurable diverſity of human opinion, upon all ſubjects ſhort of demonſtration." Yet, *in the very next words*, he puts this very pertinent queſtion; "if the authors of the law did not intend this, what did they intend?" And, to conſummate the contradictorineſs, he immediately ſubjoins, in a poſitive tone of language, that they meant, notwithſtanding this "incurable diverſity of human opinion," to exclude Papiſts, Anabaptiſts, and Puritans, from offices in the church. They thus meant, he confeſſes, to *cure* that "*incurable* diverſity." They thus "expected," he owns, "the conſent of ten thouſand, and that in perpetual ſucceſſion, not to one controverted propoſition, but to many hundreds." Though he alledged, juſt before, that "it is difficult to conceive how this could be expected," yet he now becomes enlightened himſelf, and ſees they actually expected it. Such is the confuſedneſs of Dr. Paley's ideas here, and ſuch the contradictorineſs of his language! a more groſs, more palpable, more maſſy inſtance, occurs not, perhaps, in any other author whatever. We need not add, therefore, that the very exiſtence of a written code from Heaven, is juſt the ſame kind of call for "the conſent of ten thouſand men," even of ten millions, "and that in perpetual ſucceſſion" to the end of the world, "not to one controverted propoſition, but to many hundreds," many thouſands, many millions; and that this demands permiſſion, under the

penalty

penalty of damnation, to cure radically "the incurable diverſity of human opinion" by the pronounced opinions of God. So blindly is Dr. Paley here making his way in the dark, and, in his zeal againſt articles, beating his head againſt the very authority of a Revelation itſelf! Nor is the cauſe of this zeal unperceived by us. He betrays it by his very exceptions. The Papiſt, the Puritan, and the Anabaptiſt, are excepted from ſubſcription. The articles are expreſsly declared as "intended to exclude" theſe "from offices in the church," *and only theſe*. "Whoever finds himſelf," as the Doctor repeats at the cloſe, "comprehended within *their* deſcriptions ought *not* to ſubſcribe." All others then may. And the Arian, the Socinian peculiarly may. The Doctor thus ſhews himſelf completely to the marking eye.

"We allow to each church," the Doctor notes in another place, "the truth of its peculiar tenets, and all the importance which zeal can aſcribe to them. We diſpute not here the right, or the expediency, of framing creeds, or of impoſing ſubſcriptions. But why ſhould every poſition, which a church maintains, be woven with ſo much induſtry into her forms of public worſhip? Some are offended, and ſome are excluded: this is an evil in itſelf, at leaſt to them; and what advantage or ſatisfaction can be derived to the reſt, from the ſeparation of their brethren, it is difficult to imagine, unleſs it were a duty to publiſh our ſyſtem of polemic divinity, under the name of making confeſſion of our faith every time we worſhip God, or a ſin to agree in religious exerciſes with thoſe from whom we differ in ſome religious opinions. Indeed, where one man thinks it his duty conſtantly to worſhip a being, whom another cannot, with the aſſent of his conſcience, permit himſelf to worſhip at all; there ſeems to be no place for comprehenſion, or any expedient left but a quiet ſeceſſion. All other differences may be compromiſed by ſilence. If ſects and ſchiſms be an evil, they are as much to be avoided by one ſide as the other. If ſectaries are blamed for taking unneceſſary offence, eſtabliſhed churches are no leſs culpable for unneceſſarily giving it; they are bound at leaſt to produce a command, or a reaſon of equivalent utility, for ſhutting out any from their communion, by mixing with divine worſhip doctrines, which (whether true or falſe) are unconnected in their nature with devotion." Dr. Prieſtley did not fail to produce this paſſage, "as affording an opportunity of cenſuring the church of England. It fortunately happened, however, that Dr. Paley gives up the idea of comprehending Arians and Socinians; to them is nothing left but a quiet ſeceſſion. And whoever conſults Mr. Bingham, will find, that the *gloria patri*, and all other parts of the liturgy which recogniſe the doctrine of the Trinity, have come down from primitive times. It would be difficult to ſtate what part of the doctrine is unconnected with devotion."

This

This is not ill ſaid, but goes not to the heart of the cauſe. Dr. Paley does *not* "give up the idea of comprehending Arians and Socinians," and does *not* leave "them nothing but a quiet ſeceſſion." Dr. Croft has totally miſtaken the meaning of Dr. Paley, in the paſſage to which a reference is thus made. The extract immediately preceding proves he has. There the only perſons precluded from ſubſcription, are Puritans, Anabaptiſts, and Papiſts; and the only perſons here excepted from communion, are the ſame therefore. The Papiſt by his Idolatry, and each of the two others by his Calviniſm, "thinks it his duty conſtantly to worſhip a being, "whom another," a ſon of the church of England, "cannot, with the aſſent of his conſcience, permit himſelf to worſhip at all." There "ſeems" therefore "to be no place for comprehenſion" of the Papiſt, "or any expedient left" to the Calviniſt "but a quiet ſeceſſion." So plainly is Dr. Paley contending, when we combine the two extracts together, not to exclude Arians and Socinians, to exclude only Calviniſts and Papiſts. Theſe he would exclude without mercy, even to the contradiction of all his preceding aſſertions, and to the ſubverſion of all his preceding reaſonings. *Now* any "poſition which a church maintains," *may* "be woven with" never "ſo much induſtry into her forms of public worſhip." *Now*, though "ſome are offended, and ſome are excluded," yet, "there ſeems to be no place for comprehenſion, or any expedient left but a quiet ſeceſſion." So thoroughly at odds with himſelf, does Dr. Paley appear at times! But the contradictorineſs of his reaſonings is not occaſioned ſolely by the cloudineſs of his underſtanding. It reſults in part from a perverſeneſs of will and (we fear) an hoſtility of heart, againſt one great truth of Chriſtianity, and againſt the church of England, as "the pillar and ground of that truth," among us. We have ſeen him before, authorizing all but Puritans, Anabaptiſts, and Papiſts, to ſubſcribe our articles of religion; authorizng therefore Arians, and even Socinians, to ſubſcribe. We now ſee him wanting to expunge from our liturgy, every Anti-Arian or Anti-Socinian intimation. Theſe are "differences," that "may be compromiſed by ſilence." And we "are bound at leaſt to produce a command, or a reaſon of equivalent utility, for ſhutting out any from" our "communion, by mixing with divine worſhip," ſuch "doctrines." We are thus prohibited from worſhiping our God, and profeſſing our faith in our own churches, after the one only manner which we think to be right, and which the Chriſtians in all ages, through all nations, have equally thought right; but forſooth! we ſhould offend ſome interloping Arian, or ſome intruding

intruding Socinian! Such is the deſpotiſm, which Socinianiſm, which even Arianiſm would exerciſe over us! That we may not offend a few individuals, who are ſkulking, concealed among us, and hypocritically pretending to be of us, we are to offend our own conſciences, we are to offend all the Chriſtians in all parts of Chriſtendom, we are to offend the GOD OF HEAVEN himſelf.

(To be concluded in our next.)

ART. IV. *St. Leon.—A Tale of the 16th Century.* By William Godwin. In Four Volumes. 12mo. 16s. ſewed. Robinſons. London. 1799.

THE public will, we truſt, give credit to our aſſertion, when we declare, that it is not any predilection which we feel for the author of this work, that has induced us thus early to notice it.—No! far different were the motives by which we were actuated on this occaſion. We feared, that the ſource whence it proceeded, could produce nothing that was not dangerous to our morals, our politics, and our religion; and ſatisfied that this tree had made itſelf pretty well known, by the fruits which it had already matured, and offered to our palates, we conceived that the "Tale of St. Leon" would contain in it that kind of poiſon, to counteract which, the ſpeedieſt remedy poſſible ſhould be applied. But, at the ſame time that we thus expreſs our fears, we feel it but juſt to declare, that, after a peruſal of this work, we are happy to have it in our power to ſay, that, excluſive of ſome few opinions, which ſhall hereafter be noticed, the evil it contains is little; and that little, ſo artfully concealed, that it will only be diſcovered by the initiated in the myſteries of Godwinian philoſophy. But before we proceed with our criticiſms on the work itſelf, we will, as ſhortly as poſſible, offer to our readers a ſketch of this very ſingular ſtory.

The Tale was ſuggeſted to the author, as he informs us in his preface, by a peruſal of the "Hermippus Redivivus," attributed to the late Dr. Campbel. In that work, it is ſaid, that a ſtranger, who went by the name of Signor Gualdi, perfectly verſed in all arts and ſciences, and who ſpoke on every ſubject with ſuch readineſs and ſagacity, as to aſtoniſh all who heard him, appeared at Venice, and abode there ſome months. That among other things, remarkable in his conduct, were, that he had a fine collection of paintings, and that he paid for every thing in money. He quitted Venice abruptly on the following occaſion: One day, ſhewing his paintings

paintings to a Venetian, an excellent judge of them, and who marking, with peculiar attention, one, which hung over a door, obſerved to the ſtranger,

"This picture was drawn for you, Sir, ſays he; to which the other made no anſwer, but a low bow.—You look, continued the Venetian, like a man of fifty; and yet, I know this picture to be of the hand of Titian, who has been dead 130 years. How is this poſſible? It is not eaſy, ſaid Signor Gualdi, gravely, to know all things poſſible; but there is certainly no crime in my being like a picture drawn by Titian.—The Venetian eaſily perceived, by his manner of ſpeaking, that he had given the ſtranger offence, and therefore took his leave."

The ſtranger inſtantly quitted Venice.—Theſe circumſtances, of courſe, gave riſe to the opinion, that he was in poſſeſſion of the philoſopher's ſtone, and of the elixir vitæ. Having thus ſtated the origin of the work before us, we now proceed to our outline.

St. Leon, the hero of the piece, deſcribes himſelf as deſcended from one of the moſt illuſtrious houſes of France; that his father died gallantly fighting in the plains of Italy, under Louis XII. and that he was left to the ſole care of his mother, a woman of maſculine underſtanding, and full of the *prejudices* of nobility and magnificence. She took infinite pains to reſtore his injured patrimony, and alſo to give him all thoſe accompliſhments, mental and perſonal, which in thoſe days of chivalry, led to eminence and honour; and his progreſs in their attainment was equal to the moſt ſanguine expectations of his friends. At the age of 15, under the protection of the Marquis of Villeroi, his uncle, he was preſent at the interview between Henry the VIIIth, and Francis the Iſt, in the vale of Ardres; and there acquired that taſte for magnificence and ſplendour, which afterwards was the occaſion of much misfortune to him. His own account of the effect, which theſe ſcenes had on him, is thus given; ſpeaking of the contraſt of his retirement at home, and theſe grand ſpectacles, "like the author of our holy religion," ſays he, "I had ſpent my forty days without food in the wilderneſs, when ſuddenly, my eyes were opened, and I was preſented with all the kingdoms of the world, and the glory of them." This is the compariſon of philoſopher Godwin, and not that of a Catholic Cavalier. At the concluſion of this gay ſcene, he was preſented to his ſovereign, and afterwards returned to his caſtle at St. Leon, to finiſh his education. At the age of 18 he loſt his mother. Her laſt advice to him is characteriſtic. He mourned her deceaſe as became him. Soon after this event, he is again called upon by his uncle

uncle to prove himself a true soldier of the standard of France. Francis is about to march into Italy.—We are heresurprized to find this author so angrily describing the rebellion of the Constable of Bourbon; in whose case, surely, (if in any case) it was justifiable. It was natural for Villeroi thus to speak, but not so for the philosopher thus to write; we hail it, however, as a favourable omen of returning grace. Much argument was not wanting to convince St. Leon, that it was necessary to his glory that he should accompany his Sovereign. The whole of this expedition is given in detail; it is not requisite that we should transcribe it; suffice it to say, that St. Leon acquired high reputation, and the honour of knighthood. There is one opinion here given, which we cannot suffer to pass without our positive denial of its justice: "envy is not a passion which finds root in a Frenchman's breast." Whether this assertion be the sentiment of the author himself, or of St. Leon, it is, in either case, a decided error—our denial wants no proof to support it. The event of the battle of Pavia is well known; in the description of which, and of the siege, the philosopher mingles a good deal of the common-place cant of the party, against war in general. "It is thus," says he, "that man disguises to himself the real nature of this occupation, and clothes that, which is, of all things, the most nefarious, or most to be lamented, with the semblance of jubilee and festival." Be it so—surely, as long as wars are inevitable, (and inevitable they will be, as long as men are found who preach up rebellion against lawful authority, as the first fruits of science, philosophy, and virtue,) it is better the horrors of it should be kept as much in the back ground as possible. Again, "It is wonderful how they can be brought to co-operate in such demoniac fury; and more than demoniac mischief, barbarity, and murder." One could hardly conceive it possible, that a philosopher of the new sect, one who has witnessed the consequences of their pious labours too, could express such stupid astonishment!! We think, also, that he has far strained his reasoning, when he declares the defeat of Pavia to have given "a *deadly* wound to the reign of chivalry, and a secure foundation to that of craft, dissimulation, corruption, and *commerce.*"

After this fatal campaign in Italy, St. Leon returns to France; and in Paris entered into all the pleasures and extravagances of the times; but more particularly of gaming; on which degrading vice there is much shrewd and pertinent observation. The sentiments of the *philosopher*, (or of St. Leon, if he please), on the subject of women, are worthy the

huſband, and biographer of Mary Wolſtonecroft ; take them in his own words.

"Originally of an amorous conſtitution, (meaning, of courſe, St. Leon) I ſhould, perhaps, have quieted the reſtleſſneſs of my appetites without oſtentation and eclat, had not the conduct of my youthful aſſociates in general led me to regard gallantry as an accompliſhment indiſpenſibly neceſſary, in a young man of rank. It muſt be confeſſed, indeed, that *this offence againſt the rigour of diſcipline* has a thouſand advantages over that of gaming. Few women of regular and reputable lives, have that eaſe of manners, that flow of fancy, and that *graceful intrepidity* of thinking, and expreſſing themſelves, that is ſometimes to be found among thoſe who have diſcharged themſelves, in a certain degree, *from the tyranny of cuſtom.* There is ſomething *irreſiſtably captivating* in that voluptuouſneſs, which, while it aſſumes a certain air of freedom, uniformly, and with preference, conforms itſelf to the dictates of *unſophiſticated delicacy.* A judicious and *limited voluptouuſneſs is neceſſary to the cultivation of the mind,* to the poliſhing of the manners, to the refinement of ſentiment, and the developement of the underſtanding ; and a woman deficient in this reſpect, may be of uſe for the government of our families, but can neither add to the enjoyments, nor fix the partiality, of a man of animation and taſte."

But, to uſe the *Philoſopher's* own words, "we will not contaminate the minds of our innocent and inexperienced readers, by entering farther into the detail of ſuch a ſubject." During a reſidence of two years in Paris, St. Leon, from his vicious propenſities, had ſo far injured his fortune, as to make it neceſſary to reſtore it by marriage. This he accompliſhes in his union with Marguerite, the accompliſhed, and admirable daughter of the Marquis de Damville, by whoſe advice he quits the contagious hemiſphere of the capital, and retires with his wife to St. Leon ; where, during ten years, he enjoyed ſuch an uninterrupted ſtate of domeſtic felicity, as is ſeldom equalled, and which is deſcribed in the moſt captivating colours. During this time he is bleſſed by the birth of three daughters and two ſons ; whoſe characters are all given with excellent diſcrimination.

When his eldeſt ſon had attained his ninth year, it was thought right that his father ſhould accompany him to Paris for the benefit of that inſtruction which the remote provinces did not afford ; and here again the unfortunate St. Leon, by degrees, is involved in the deſtructive vice of gaming, until reduced to the deepeſt diſtreſs. The contentions in his mind, in the courſe of this progreſs, are extremely well worked. In the midſt of his ravings for the loſs of his *winnings*, by the flight of the loſer, the philoſopher puts into his mouth the following

following ſentence: "*Hell is but the chimera of prieſts, to bubble idiots and cowards.*" It may be ſo; but as another philoſopher replied, to a certain young ſceptic, "ſuppoſe this ſhould be a miſtake of your's, what then?" We will not ſay what ſuch an author merits for his preſumption. The dialogue with his ſon is infinitely affecting; we ſhould be inclined to give the whole of it, but that its length excludes it, and we do not think we ſhould act fairly in curtailing it. In the midſt of this ſcene of miſery and ruin, Marguerite arrives ſuddenly in Paris; led thither, as it appears, by St. Leon's long ſtay, and interrupted correſpondence. Their meeting is affectionate in the extreme. He, feeling a temporary happineſs at the unexpected interview; and ſhe, rejoiced to find his heart not eſtranged from her, by a new and adulterous attachment. But this joy is of ſhort duration; he quits her that ſame evening to attend a gambling engagement, whence he does not return, until after an abſence of twenty-four hours, having loſt the whole of his property. In this ſituation he reaches home, and falls motionleſs in his own hall. The mind of his wife, riſing in adverſity, ſoars ſuperior to her fate. She arranges every thing with his creditors to the laſt demand; and, during the ſtupor and inſenſibility of St. Leon, removes with her huſband and family, two ſervants, and the remains of their fortune, to a ſmall cottage in the Canton of Soleure, in Switzerland;—and there, adapting her dreſs and manners to her reduced ſituation, ſhe lives in poverty and reſignation. St. Leon, in the mean time, a prey to remorſe, to wounded pride, and deſpair, is incapable of any exertion. Wandering alone, diſconſolate, and heart-broken, he approaches the borders of lunacy, and requires an attendant. Marguerite, on the contrary, acts the part of father and of mother; her children are reconciled by her example, and ſupported by her fortitude; ſhe is, in ſhort, in this, as in all other ſituations, a perfect example to be followed. She reminds us of the expreſſion in Tom Harvey's Letter to Sir Thomas Hanmer; when ſpeaking of Lady H———, "She was," ſays he, "ſent into the world to ſhew women what they ought to be, and reſumed for want of copiers." We quote from memory.

St. Leon ſtill, with only the natural variations of his diſorder, continued in the ſame melancholy, notwithſtanding all the affectonate attentions of his wife.—We are ſorry to find her, among other arguments, to induce him to throw off his lethargy, and be again himſelf, thus ſpeaking—"Alas, Reginald, it is I fear, too true, that the ſplendour in which we lately lived, has its baſis in oppreſſion; and that the ſuperfluities of the rich are a boon extorted from the hunger

and miſery of the poor."—This, however, we have to ſay in defence of the philoſopher, in the novel before us, that the ravings of infidelity, and the hypocritical cant of opppreſſion are always uttered when the ſpeaker has loſt his reaſon by his own wickedneſs, or the mind is weakened by affliction.—This is the beſt excuſe that can be offered for the paſſages which we have quoted to this purpoſe, and others that will be found hereafter.

In this obſcurity they remain, until, by the effects of a violent and deſtructive ſtorm, which is elaborately, and, indeed, ſublimely deſcribed, the whole of their property, in common with that of the other inhabitants of the valley, is deſtroyed—in conſequence of this circumſtance, great demands are made upon Government for aſſiſtance to the ſufferers; but St. Leon and his family, being ſtrangers, are ordered to quit the country within a certain time. In this diſtreſs they find a friend, in a Swiſs gentleman, who affords them, as well temporary relief, as the means of retiring to another country; and undertakes to diſpoſe of their little eſtate, and remit to them the produce. They proceed to the Lake of Conſtance; where having fixed upon a ſpot which was to be ſold, they amuſe themſelves with making excurſions on the water, until they receive from their friend the means of compleating their purchaſe. In this, they are diſappointed by the death of their benefactor, and the ſucceſſion of his nephew a Monſ. Grimſeld, who pretends ignorance of their demand on the effects of his Uncle. By this ſtroke of adverſity, they are reduced to a ſituation of the direſt diſtreſs; and every ſorrow that can ariſe from the extreme of penury aſſails them by turns.—During the whole of theſe difficulties, Marguerite is conſiſtently admirable. When the whole family is on the point of death, from the want of food, they are ſuddenly relieved by receiving a hundred crowns, from an old ſervant.—With part of this ſupply, St. Leon returns to the valley, and after ſome difficulties, recovers from Grimſeld the money that was due to him. The purchaſe of the cottage is now effected, and in this place, they are again completely happy for a period of ſix years.—

(To be continued.)

ART. V. *Obſervations on the Weſtern Parts of England, relative chiefly to Picturesque Beauty. To which are added, a few Remarks on the Picturesque Beauties of the Iſle of Wight.* By William Gilpin, M. A. Prebendary of Saliſbury; and Vicar

Vicar of Boldre, in New Foreſt, near Lymington. 8vo. Pp. 359. Plates. 18. Price 1l. 5s. in Boards. Cadell and Davis. 1798.

ART. VI. *An Eſſay on the Picturesque as compared with the Sublime and the Beautiful, and, on the Uſe of Studying Pictures, for the Purpoſe of improving the Landſcape.* By Uvedale Price, Eſq. 8vo. 2 Vols. Pp. 846. Robſon. 1796, 1798.

THE acute and elegant critic of Halicarnaſſus perceived, that in literary compoſition, there exiſted two grand principles of excellence—the SUBLIME and THE BEAUTIFUL; and, with the ſame view to compoſition, "the great Longinus" produced his treatiſe on *the Sublime*. In our days, Mr. Burke, who ſeems to have united in himſelf* the genius and the talents of thoſe writers of antiquity, conſidered the principles of the Sublime and the Beautiful in a more enlarged ſenſe, and extended them, without limitation, to the objects of nature and of art. Yet, it has lately appeared, either to the eye of taſte or of faſtidious refinement, that there were numerous objects both of nature and of art, by no means reducible to theſe *two principles*, and nevertheleſs extremely intereſting. It was conceived, therefore, that there exiſted ſome *intermediate principle*, to which thoſe objects ought to be referred.

And, in a late publication, entitled "An Eſſay on the Pictureſque, as compared with the Sublime and Beautiful; and on the Uſe of Studying Pictures, for the Purpoſe of improving real Landſcapes;"—Mr. Price informs us, that he has diſcovered this principle, and gives it the name of the PICTURESQUE.

Whether this be a real, or a fanciful, diſcovery, may poſſibly be determined by an examination of Mr. Price's ideas on the ſubject, as compared or contraſted with thoſe of the author before us.

Mr. Price thus deſcants on THE PICTURESQUE:

"The PICTURESQUE holds a middle ſtation between BEAUTY and SUBLIMITY, and is, on that account, perhaps, more frequently and happily blended with them both, than they are with each other." "The Pictureſque is perfectly diſtinct from the Beautiful; the one being founded on ſmoothneſs, the other on roughneſs; the one on gradual,

* And much more: this conveys no character of the MIND of BURKE. But to attempt to ſupply the deficiency in a note, will be to diſgrace a ſubject more important than that which occupies the context.

the

the other on ſudden variation; the one on ideas of youth and freſhneſs; the other on thoſe of age and decay."—"Roughneſs, angularity, and hardneſs are connected with the PICTURESQUE." "Deformity (it ſeems) borders on the Pictureſque; and may be rendered pictureſque, by a little judicious ſoftening."—"Where intricacy, variety, roughneſs, and abruptneſs, go beyond the degree which is required for inſenſible tranſition, to produce beauty, they paſs then into the diſtinct and marked character of the Picturesque."

Mr. Gilpin defines the Pictureſque as follows:

"Pictureſque beauty is a phraſe but little underſtood. We preciſely mean by it, that kind of beauty, which would look well in a picture. Neither grounds laid out by art, nor improved by agriculture are of this kind."—"Of all ſpecies of cultivation, corn lands are the moſt unpictureſque. The regularity of corn fields diſguſts; and the colour of corn, eſpecially near harveſt, is out of tune with every thing elſe. Yet theſe manufactured ſcenes are commonly thought to be pictureſque. You rarely meet (with) a deſcription of the beauties of the country, in which ſome of its artificial appendages do not make a part of the landſcape. And in poetry, all theſe circumſtances appear with advantage.

Sometimes walking not unſeen,
By hedge-row elms, on Hillocks green:
While the plowman, near at hand,
Whiſtles o'er the furrow'd land;
And the milkmaid ſinging blithe;
And the mower whets his ſcythe,

But, however pleaſing all this may be in poetry; on canvaſs, hedge-row elms, furrowed lands, meadows, adorned with milk-maids, and hay fields adorned with mowers, have a bad effect."

In what manner theſe writers have exemplified and illuſtrated their general poſitions, will be ſeen in their deſcriptions of the wild or cultured ſcenes of nature; the cottage or the village; the Grecian and the Gothic ſtructure; the avenue; and the garden, with its fountains and its architectural decorations *.

For "the wild cultured ſcenery of nature," Mr. Price's Obſervations on Painſhill, may furniſh a ſpecimen: "Among many circumſtances of more ſtriking effect, I was highly pleaſed with a walk which leads through a bottom, ſkirted with wood: and I was pleaſed with it, not from what had, but from what had not, been

* We ſhall confine ourſelves to Gilpin's "Obſervations." To extract parallel paſſages from the former works of our ingenious author, would be to extend our article to an unreaſonable length.

done:

done: It had no edges, no borders, no diſtinct lines of ſeparation; nothing was done, except keeping the ground properly neat, and the communication free from any obſtruction. The eye and the footſteps were equally unconfined: and if it is an high commendation to a writer or a painter, that he knows when to leave off, it is not leſs ſo to an improver.

Mr. Gilpin, in his voyages up the Tamar, thus deſcribes that river and its ſcenery:

"The Hamoaz is eſteemed, after Portſmouth, the beſt ſtation for ſhips of war upon the Britiſh coaſt. This grand bay, which was the firſt ſcene we inveſtigated on the Tamar, is about a mile in breadth, and ſeven miles in length. Its banks on each ſide, though rather low, are by no means flat. They are generally cultivated; and the ſhore is finiſhed by a narrow edging of rock. The opening towards St. Germans is a creek about three leagues in length.—Saltaſh, which ſtands high, affords no very pictureſque appearance. The next ſcene, was the opening of the Tavey into the Tamar.—The firſt ſcene, which, in any degree engaged our attention, was compoſed of the woods of Pentilley on the Corniſh ſide. The houſe, too, is a good object; and a building at the bottom of the bank, has a pictureſque appearance. The back-ground of the ſcenery of Pentilley is a lofty bank, adorned with a tower.---As we ſailed farther up the river, we came in view of the rocks and woods of Cotcil, which are ſtill on the Corniſh ſide, and afford ſome beautiful ſcenery. Here we had grand ſweeping hills covered with wood.---We had now ſailed a conſiderable way up the Tamar, and had been almoſt ſolely obliged to the Corniſh ſhores for amuſement. But the Devonſhire coaſt, burſt out upon us at Calſtock, in a grander diſplay of lofty banks, adorned with wood and rock, than any we have yet ſeen.---With the views of Calſtock, we finiſhed our voyage up the river; and, if you aſk what we ſaw, we can only ſay, in general, that we ſaw rocks, trees, groves, and woods. In ſhort, the whole is amuſing, but not pictureſque: it is not ſufficiently divided into portions adapted to the pencil."

We muſt haſten to "the Cottage Scenery" of Price.

"Cottages appear to repoſe under the ſhade of trees, to be protected, ſometimes ſupported, by them: and they, on the other hand, hang over and embrace the cottage with their branches."---"For climbing plants, it would be difficult to contrive ſuch a variety of ſupports of different characters, as may be found in a village. But what I principally alluded to are porches. Whenever honey-ſuckles, vines, jeſſamines, grow over them, they attract and pleaſe every eye. It might not, perhaps, be expected, that a lover of painting and of pictureſque circumſtances, ſhould ſpeak of trees nailed cloſe to a wall, and ſtill leſs of clipped hedges as objects pleaſing to the eye. It is certain, however, that both of them do give pleaſure. The fact is, that neatneſs and regularity are ſo connected with the habitation of man,

man, that they almoſt always pleaſe on a ſmall ſcale, and where that connexion is immediate."—"A cottage, with its garden-pales, and perhaps ſome ſhrub, or ever-green, a bay, or a lilac, appearing through, and fruit-trees hanging over them, with its arbour of ſweet-briar and honey-ſuckle, and the bench under it, accompanying the ruſtic porch covered with vine and ivy, is an object pleaſing to all, not merely to the painter.---Deprive the cottage of theſe circumſtances, will the painter only regret them? What theſe ruſtic embelliſhments are to the cottage, terraces, urns, vaſes, ſtatues, fountains, pines and cypreſſes, are to the palace, or palace-like manſion."

"The cottage of Under Cliff (ſays Mr. Gilpin) is covered, indeed, with thatch; but that makes it no more a cottage, than ruffles would make a clown a gentleman. Who would expect to find a fountain bubbling up under the windows of a cottage, into an elegant carved ſhell, to cool wine? The imagination does not like to be jolted in its ſenſations from one idea to another; but to go on quietly in the ſame track, either of grandeur or ſimplicity. Pleaſing ideas, no doubt, may be executed under the form of a cottage; but, to make them pleaſing, they ſhould be harmonious.---We ſhould not object to ſaſhed windows in a cottage; but they muſt not be large: and if you wiſh for a veſtibule, a common brick porch, with a plain neat roof, is all we allow. We often ſee the front of a cottage covered with what is called rough caſt; which has a good effect; and this may be tinted with a yellowiſh tinge mixed with lime, which is more pleaſing than the cold raw tint of lime and aſhes.*"---"The ground about the cottages ſhould be neat, but artleſs. There is no occaſion to plant cabbages in the front. The garden may be removed out of ſight; but the lawn that comes up to the door, ſhould be grazed rather than mown. The ſunk fence, the net, and the painted rail, are ideas alien to the cottage. The broad gravel walk, too, we totally reject."

Price's ideas of the Pictureſque in the nobler productions of architecture, are well diſplayed in his deſcription of Blenheim.

"At Blenheim, Vanbrugh appears to have conceived, and executed, a very bold deſign, that of uniting in one building, the beauty and magnificence of Grecian architecture, the pictureſqueneſs of the Gothic, and the maſſive grandeur of a caſtle; and that, in ſpite of the many faults with which he is very juſtly reproached, he has formed, in a ſtyle truly his own, a well combined whole; a manſion worthy of a great Prince and warrior. His firſt point ſeems to have been maſſiveneſs, as the foundation of grandeur. Then, to prevent that maſs from being a lump, he has made various bold projections of

* Nothing can be more deſtructive of the pictureſque, than the *glaring white* on the walls of the cottage, or the manſion-houſe. In this opinion we unite with Price and Gilpin.

various

various heights, which, from different points, ſerve as foregrounds to the main building. And, laſtly, having been, probably, ſtruck with the variety of outline againſt the ſky, in many Gothic and other ancient buildings, he has raiſed, on the top of that part where the ſtanding roof begins in many houſes of the Italian ſtyle, a number of decorations of various characters. There is a point, on the oppoſite ſide of the lake, whence it is ſeen in full glory, and with its happieſt accompaniments. The houſe, the lake, and the rich bank of the garden, may be ſo grouped with ſome of the trees that ſtand near the water, and hang over it, and ſo framed amid their ſtems and branches, as to exclude all but the choiceſt objects. And, whoever watches that view towards the cloſe of the evening, when the ſun ſtrikes on the golden balls, and pours his beams on the open parts, gilding every rich and brilliant ornament, will think he ſees ſome enchanted palace."

Gilpin's Longleat is neither a Gothic nor a Grecian building.

"It is a noble old fabric, the workmanſhip of John Padua, about the year 1567.—The ſtyle of Longleat has more a caſt of the Gothic than that of Somerſet-houſe, which makes a nearer approach to Grecian architecture. Neither poſſeſſes enough of its reſpective ſtyle to be beautiful in its kind. The Gothic ſtyle, perhaps, at beſt, is but ill-adapted to private buildings. We chiefly admire it, when its cluſtered pillars adorn the walls of ſome cathedral; when its pointed ribs ſpread along the roof of an aiſle; or when the tracery of a window occupies the whole end of a choir. Gothic ornaments in this ſtyle of magnificence loſe their littleneſs. They are not conſidered as *parts*, but are loſt in *one vaſt whole*; and contribute only to impreſs a *general* idea of richneſs. On the whole, the Grecian architecture ſeems much better adapted to a private dwelling-houſe than the Gothic. It has a better aſſortment, if I may ſo ſpeak, of proper ornaments, and proportions for all its purpoſes. The Gothic ornaments might dreſs up a hall, or a ſaloon; but they could do little more: we ſhould find it difficult to decorate the flat roof of an apartment with them, or a paſſage, or a ſtaircaſe. Nor are the conveniences, which the Grecian architecture beſtows on private buildings, leſs conſiderable than the beauty of its decorations. The Gothic palace is an incumbered pile. We are amuſed with looking into theſe manſions of antiquity as objects of curioſity; but ſhould never think of comparing them, in point of convenience, with the great houſes of modern taſte, in which the hall and the ſaloon fill the eye on our entrance; are noble reſervoirs for air; and grand antichambers to the ſeveral rooms of ſtate that divide on each hand from them.

"Longleat has nothing of the Grecian grandeur to recommend it. It is a large ſquare building, with a court in the middle, which is intended to enlighten the inner chambers. The whole is certainly a grand pile; but it has little beauty, and, I ſhould ſuppoſe, leſs convenience."

For "the ornamented garden, conſidered in connection with architecture," we recur to Mr. Price: "To give effect and variety of character to foregrounds, the forms, tints, and maſſes of ſtone, or of woodwork, muſt often be oppoſed to thoſe of vegetation—what is artificial, however rude, to what is natural."—"Gradation of artifical ornament ſhould prevail in all gardens, from the work of the ſculptor to that of the common carpenter."—"Fountains and ſtatues in a garden are congenial (it ſeems) to poliſhed artificial man, juſt as huts, dens, and caverns are to the ſavage; whether man or beaſt.—An architect ſtatuary never could have thought of enquiring what were the preciſe forms of natural ſpouts of water. He knew water forced into the air muſt neceſſarily aſſume a great variety of artificial forms, which, added to its own native clearneſs and brilliancy, would admirably accord with the forms and the colour of his ſtatues, with the decorations of architecture, and with every object round it. He knew, that he ſhould preſerve, and, in ſome points, encreaſe all its characteriſtic beauties; its tranſparency, its lively motion, its delicious freſhneſs, its enchanting ſound; and add to it ſuch magical effects of light and colours as can hardly be conceived by thoſe who have not ſeen a jet d'eau on a large ſcale."

In noticing the Picturesque effect of bridges, Mr. Price objects to columns that neither, ſupporting in reality, nor appearing to ſupport, any part of a building, are introduced as mere pieces of ornament.

Mr. Gilpin, deſcribing the garden at Stourhead, tells us, that

"The buildings here are generally good; but they are too numerous, and too ſumptuous. The gilt croſs is a very diſguſting object. Indeed, ſimplicity is, every where, too much wanting. Many of the openings, alſo, are forced; and the banks of the lake in ſome places formal; the paths are mere zig-zags; the going off of the water, and all the management about the head of the lake, which is always a buſineſs difficult to manage, is aukward and perplexed; and as to the grounds, near the houſe, they are ſtill in the old ſtyle of avenues and viſtas. We ſaw many things at the ſame time which pleaſed us, particularly the line of the lake, in general, along its ſhores; the woody ſkreens that environed it, and the effect of ſome of the buildings in the landſcape, when ſeen ſingle, eſpecially that of the pantheon."

In his deſcription of Farnham Caſtle, Mr. Gilpin ſays:

"Acroſs the park, runs an avenue a mile long, of ancient elms. The Biſhop (of Wincheſter) could not perſuade himſelf to remove this monument of antiquity; and I think with great judgment hath left it in its old form; for though an avenue is neither a pleaſing nor a pictureſque arrangement of trees, yet the grandeur of this gives it conſequence; and its connection with the antiquity of the caſtle

caſtle gives it harmony. Here the poet, after mourning the loſs of other avenues, may exult:

" Ye fallen avenues! once more I mourn,
Your fate unmerited: once more rejoice
That yet a remnant of your race ſurvives."

" Garden ſcenes (ſays Mr. Gilpin, in another place,) are never pictureſque. They want the bold roughneſs of nature. A principal beauty in our gardens, as Mr. Walpole juſtly obſerves, is the ſmoothneſs of the turf: But in a picture this becomes a dead and uniform ſpot."

Of the bridges, Mr. Gilpin intimates, that

" He has ſometimes thought the Paladian one, a ſpecies of bombaſt in architecture. It is like expreſſing a plain ſentiment in a pompous phraſe. Merely to paſs a trifling ſtream a plank, with a ſimple rail, is ſufficient; and, in a paſtoral ſcene, it is all you require. In ſuch a ſcene as Wilton, indeed, a ſimple plank would be out of place. You are compoſing in heroics. But a certain ſpecies of ſimplicity is required even here.—Here we allow a handſome bridge is neceſſary. But why more than a bridge? What have pillars, walls, pediments, and roofs to do with a bridge?"

From a reviſion of theſe extracts, it is ſufficiently evident that Mr. Gilpin does not conſider the PICTURESQUE as a ſeperate principle of pleaſure from the ſublime and the beautiful. Mr. Price himſelf intimates as much when he tells us, that

" Though Mr. Gilpin hath well expreſſed the principle of the Pictureſque, in ſome inſtances, yet, in others, he does not ſeem aware of its diſtinction from the beautiful."

This, indeed, is a circumſtance of exultation to Mr. Price; who aſſumes to himſelf no ſmall degree of merit for a diſcovery, which, to ſpeak our real ſentiments, we deem " the baſeleſs fabric of a viſion."

" The cauſes and the effects of the ſublime and of the beautiful (ſays Mr. P.) have been inveſtigated by a great maſter, whoſe footſteps I have followed in a road which his penetrating and comprehenſive genius had ſo nobly opened. I have ventured, indeed, to explore a new track, and to diſcriminate the cauſes and effects of the Pictureſque, from thoſe of the two other characters. Still, however, I have, in ſome degree, proceeded under his auſpices: for it is a track I never ſhould have diſcovered, had he not firſt cleared and adorned the principal avenues."

There are two poſitions which we ſcruple not to lay down as irrefragable. The firſt is, that all the nobler inventions of

art may be claſſed under the diſtinct heads of pictureſque and architectural.

The ſecond is, that to charm the imagination, and to move the paſſions, all thoſe inventions, whether pictureſque or architectural, muſt be capable of being referred to the ſublime or the beautiful, or to both theſe principles united.

In looking back to Mr. Price, we ſee that he has confounded the ideas of pictureſque and architectural deſign; but they are, indiſputably, diſtinct. Nature may be improved under the conduct of art, but the ſource of her improvement is in herſelf. In the mean time, the works of architecture have beauties peculiarly their own, and in no reſpect applicable to nature. From the line, the plummet, and the ſheers, nature ſhrinks abhorrent: and in the green arcade, the trim parterre, the formal terrace, the ſtraight canal, the tortured fountain, ſhe laments the violation of her loveliest forms. Thus, the poet of "the Engliſh Garden"—a garden that muſt bloom until taſte expire;

> "O how unlike the ſcene my fancy forms,
> Did FOLLY, heretofore, with WEALTH conſpire
> To plan that formal, dull, disjointed ſcene,
> Which once was called a Garden. Britain ſtill
> Bears on her breaſt, full many a hideous wound,
> Given by the cruel pair, when borrowing aid
> From Geometric ſkill, they vainly ſtrove
> By Line, by Plummet, and unfeeling Sheers,
> To form with verdure, what the Builder form'd
> With ſtone."——"Hence the ſide-long walls
> Of ſhaven yew; the Holly's prickly arms,
> Trimm'd into high arcades—and all, that toil
> Miſled by taſteleſs faſhion, could atchieve
> To mar fair Nature's lineaments divine."
>
> B. I. V. 390.

Faſtidiouſly diſmiſſing the precepts of Mr. Maſon as fanciful, though drawn from nature and truth, Mr. Price has dared, alſo, to diſturb the manes of Burke, by mixing his crude notions with the fine conceptions of genius and taſte. To enter into a diſquiſition on this intereſting ſubject would carry us beyond our proper limits.

We recur, then, to the author of the other work before us—a Gentleman who hath contemplated nature through a long, an elegant, and a uſeful life, with the eye of the Painter, the Poet, and the Moraliſt.

Mr. Gilpin, we believe, was never at a loſs for that intermediate and independent principle of pleaſure; which to Mr. Price was the Philoſopher's-ſtone in the purſuit, and

which

which, we preſume to ſay, is egregiouſly, ſuch in the diſcovery. And ſo far is Mr. Gilpin from imagining that the Pictureſque can be any intermediate and independent principle of pleaſure, that he always ſeems to carry in his mind its abſolute—its neceſſary dependence on the ſublime or the beautiful. The pleaſure, alſo, which ariſes from the contemplation of architectural invention, Mr. Gilpin is ever ready to attribute to the ſame principles. Common ſenſe, indeed, muſt know and feel, that every piece of architecture, muſt delight the mind, in proportion to its gracefulneſs or its grandeur.

Thus much for Mr. Gilpin on the *Pictureſque*. We ſhall poſtpone, for a future Article, the *miſcellaneous* parts of his ingenious and elegant work.

(*To be concluded in our next.*)

ART. VII. *The Annual Necrology, for* 1797-8; *including alſo various Articles of neglected Biography.* 8vo. Pp. 653. Phillips. London. 1800.

THE proprietor of this work is certainly entitled to the merit of *induſtry*, and, as a moſt laborious and indefatigable champion of the cauſe which he has undertaken to ſupport, has the ſtrongeſt poſſible claims to the gratitude of his party, and to every ſpecies of encouragement and reward which it may be in their power to beſtow. Whether he be conſidered as laudably vigilant in circulating the patriotic writings of the *theophilanthropiſt* Paine, at a moſt critical period; as ſounding forth the praiſes of the virtuous "founders of the French Republic;" as culling the flowers of Jacobiniſm, (the "ſpirit of public journals") from the choice parterres of the Chronicle, the Courier, and the Poſt; as holding up the virtues of "public characters" to public admiration; or as diffuſing the benevolent principles of French and Britiſh philoſophers in his "Monthly Magazine," his labours muſt be deemed equally beneficial and praiſe worthy, both in a public and private point of view.

The bulky volume before us contains what might be properly denominated *biographical memoirs* of four and thirty different perſons, who died between the years 1756 and 1798, of which ſixteen were foreigners and eighteen natives of Great Britain: the accounts of the former are chiefly abridged tranſlations of foreign publications; and thoſe of the latter principally compiled from well-known works, and interſperſed with little original matter. The editor ſpeaks modeſtly of his

own

own qualifications for the conduct of ſuch a work; he tells us that "of all the requiſites demanded" he "can boaſt only of induſtry and good fortune. The firſt has enabled him to collect many curious particulars which might otherwiſe have remained for ever in oblivion," (we ſincerely wiſh that he had condeſcended to point them out;) "and, in conſequence of the ſecond, he has had an opportunity, partly from his own knowledge of individuals, and partly in conſequence of the liberal aſſiſtance of others:" (he here ſpecifies the *twelve* lives which, he ſays, were contributed by various correſpondents) "to detail a variety of intereſting facts."—But his modeſty is confined to the preface, for, in various parts of the book, he aſſumes a tone of deciſion on important points, and his confidence is generally proportioned to the weakneſs of his poſitions, as we ſhall frequently have occaſion to ſhew.

The character of Condorçet is traced by the partial pen of his friend, the aſtronomer, Lalande, who has done little more than give a ſketch of his literary life, containing nothing that was not known before, and neither calculated to excite intereſt nor to gratify curioſity. A more copious account of his life, it ſeems, may be expected from his friend *Garat*, the Jacobin Miniſter of injuſtice; ſuch a philoſopher deſerves ſuch a biographer!—The Editor of the work before us might very eaſily have collected a number of well known incidents and anecdotes to enliven the dull monotony of Lalande's narration. We are particularly ſurprized, that he ſhould have neglected to notice the connection that ſubſiſted between Condorcet and Paine, when they concerted together a public declaration of war "againſt the whole Hell of Monarchy." It is a feather in the cap of the Republican *Marquis*, of which it is the height of cruelty to deprive him. We are told that D'Alembert was accuſtomed to ſay, "that he reſembled a volcano covered with ſnow, *becauſe* he was good, ſimple, tranquil, and complaiſant" !!!—Surely this imputed *goodneſs*, *ſimplicity*, *tranquillity*, and *complaiſance* of a volcano, merited, at leaſt, an explanatory note from the Editor, if only from compaſſion to his unenlightened readers.

The ſketch of the life of the juſtly celebrated Lavoiſièr is alſo tranſlated from the French of Lalande. It is well known that he fell a victim to the tyranny of Robeſpierre, and his loſs was deeply lamented by every friend to ſcience. To the ſame pen has the Editor been indebted for the *panegyric* on Bailly, the unfortunate mayor of Paris, whoſe republican addreſs to his inſulted Sovereign, on his entrance into Paris, in the firſt year of the revolution, ought not to have been omitted. This miſguided man, whoſe talents and virtues deſerved

a better

a better fate, fell a victim to the Republican tyranny which he had contributed to raiſe on the ruins of the throne. He periſhed miſerably on the ſcaffold; and his death was attended with circumſtances of atrocious cruelty peculiar, thank Heaven! in modern times, to Republican France.

The life of Burger the author of the terrific tale of Leonora, affords materials which, in ſkilful hands, might be rendered the baſes of many an inſtructive leſſon. But the Editor appears to poſſeſs neither the ability nor inclination to extract ſweets from poiſon, to turn the vicious propenſities and perverſe conduct of the human mind to the advantage of morality and virtue. The ſhort account that is given of Burger proves him to have been a man of ſtrong talents but bad principles. Almoſt immediately after the death of a wife, to whom we are given to underſtand he was tenderly attached, whoſe conduct during the ten years which they paſſed together, appears to have been exemplary, he married her younger ſiſter, who died in child-bed ſoon after! The incident which led to his third marriage is too curious to be omitted. It occurred ſoon after his appointment to the office of Profeſſor of Philoſophy, at the Univerſity of Gottingen, in November 1789.

"About this time an anonymous Poem arrived from Stutgard, in which the author, who was a female, profeſſed to have attached herſelf to Burger, from the peruſal of his *heart-felt* poems; and, with a liberal zeal, by way of recompence, offered him her hand in marriage. The verſes were well turned, and highly complimentary; and there was an intereſting ſingularity in their heroic caſt of ſentiment. Burger drew up a very gallant reply, and printed both the poems in the Almanack of the Muſes. Intimations now came in whiſpers, that the lines were intended for the individual, not for the public. Burger ſet off for Stutgard. The Syren pleaſed not only when ſhe ſang; and Burger married her *immediately*. It is melancholy to relate, that this truly poetical" (why not *philoſophical?*) "union afforded no ſource of happineſs to the huſband; and that, in 1792, in little more than three years cohabitation, a ſeparation was accompliſhed by application to a court of juſtice."

This conſequence, and this termination of an union, *ſo* contracted, however "melancholy to relate," were certainly very natural; and, we believe, none but the Editor of this volume, and others ejuſdem farinæ, would conſider either party as a fit object of compaſſion. It was from this female philoſophiſt of Germany, we ſuppoſe, that the late Mrs. Wollſtonecroft, and her pupil Miſs Mary Hayes, derived their *principles of courtſhip*. Reſpecting this laſt mentioned lady, we cannot but think the forbearance of the philoſopher Godwin and his worthy diſciples, to act up to the principles which

which they profeſſed when ſo glorious an opportunity occurred for reducing them to practice (they will underſtand us) was an inſtance of unphiloſophical puſillanimity, calculated to contract the ſphere of their influence, and ultimately to diſgrace and injure the good cauſe.—Burger died in June 1794, in his 47th year.

The biographical ſketch of the Abbé Barthelemy, the learned and reſpectable author of the Travels of the Younger Anacharſis in Greece, is the leaſt exceptionable article in the book. It is almoſt wholly taken from the French of the Duke de Nivernois. The following anecdote, exhibiting a rare inſtance of gratitude to a diſgraced patron, deſerves to be recorded.

"In 1771, M. de Choiſeul was diſgraced, being ſucceeded in his office by his enemy the Duke d'Aiguillon, and exiled to his eſtate at Chanteloupe. On this occaſion he was forſaken, as uſual, by the courtiers, who had baſked in the ſunſhine of his favour; but he was not deſerted by the faithful antiquary, who inſtantly repaired thither to pay his reſpects; nay, when the King demanded the Duke's reſignation of the poſt of Colonel-General of the horſe-guards, the Abbé, with a ſpirit that does honour to his memory, inſiſted on ſending in his own reſignation of the ſecretaryſhip; but the Exminiſter interfered, and prevailed upon him not to deliver it up without an indemnification which ſhould be ſanctioned by the Great Seal, and authoriſed by Letters-patent enregiſtered in (the) Parliament. On his return to Paris an offer was made him to retain his place on the ſame footing as formerly, with (on) the expreſs condition, however, that *he ſhould not renew his viſit to Chanteloupe:* but he refuſed to agree to ſuch degrading terms. At length, he received a penſion of 6,000 livres, ariſing out of the profits of his office, and the day after he returned to the houſe of his benefactor."

The Life of Bakewell, of Diſhley, the celebrated breeder, is ſketched by a very *partial* hand. The author *over-rates* the *amiable* qualities of Mr. Bakewell, (who certainly poſſeſſed a portion of vanity and arrogance, that rendered his behaviour, at times, uncommonly offenſive), and greatly *under-rates* the beneficial conſequences of his improvements in the art of Breeding, as will appear from the following extract:

"In aid of theſe natural and legitimate cauſes of the high prices of the Diſhley breed, others were ſuperadded, which, although but too common in all matters of bargain and ſale, are not conſidered as being ſo candid. A ſort of monopoly was created among the fraternity of improvers, who adopted all the arts, and put in practice all the tricks, of jockies and horſe-dealers. Sham contracts and purchaſes were made at wonderful high prices; puffers were regularly engaged

to

to ſpirit up the buyers at auctions ; and a young lord or gentleman, with his pockets well lined, and his ſenſes intoxicated by the fumes of improvement, was as ſure to be impoſed upon by theſe as by the gentry at Newmarket. The pens of itinerant agriculturiſts, whoſe knowledge of live ſtock originated merely in their writing about it, now took up the cauſe, and blazoned forth the tranſcendant qualities of the "new Leiceſters." In conſequence of this the country began to conſider theſe oracular deciſions as orthodox. Not ſo the town. The ſages of Smithfield, before whom the fatted animals of all counties paſs in hebdomadal review, and who try the merits of all by the unerring ſtandard of the balance, although they were compelled to purchaſe the commodity, never approved the *barrel-ſhape*, or the Diſhley improvements. They pretend at this hour that the original breed of Leiceſter ſheep was more advantageous, in point of public utility, than the new one ; and that the Lincoln, a branch of the ancient family of Teeſwater, is, in reſpect to form, ſuperior to all. They do not even ſcruple to aſſert that the feeding of Diſhley ſtock has never fairly repaid the cultivator."

This aſſertion, by whomever made, is notoriouſly falſe. Another aſſertion that follows, reſpecting the *loſs* ſuſtained by the quantity of fat on the animals bred by Mr. Bakewell, is equally incorrect. The great merit of his breed was, that their fat was thrown on thoſe parts where it was moſt deſirable, and where the want of it is moſt generally felt ; on the ribs and ſirloins of beef for inſtance. The writer of this article ſaw the famous bull, ſold for 400 guineas at Mr. Pagett's ſale, and the quantity of fat which he appeared to have on theſe parts, was truly aſtoniſhing. The fat of the ſheep is of ſo delicate a nature, that it is frequently eaten by the common people on bread, as a ſubſtitute for butter. But what renders this breed of ſheep an object of national importance, is, 1ſt, that they contain a greater quantity of meat, with a ſmaller quantity of bone, than any other breed whatever ; and, 2dly, that they will become fat in a ſhorter time, and on a leſs quantity of food, than any other breed. Theſe facts, we believe, have been ſatisfactorily aſcertained ; and they ſuffice to give a decided pre-eminence to the *new Leiceſterſhire breed* over all others.

Dr. Kippis, being a Diſſenter, is, of courſe, ſtrongly panegyrized. His literary talents, and his private character, were, indeed, highly reſpectable. But he had a much ſtronger title to praiſe, in the eye of his biographer, for "he was a member of the Society for Conſtitutional Information ; he was a member of the Revolution Society, and, in 1788, he publiſhed a ſermon that was preached before that Society. He was alſo a member of the Society of the Friends of the People, and the Unitarian Society."

The ſketch of the Life of Catharine II. of Ruſſia, is compiled from the Anecdotes of Rulhieres, and the more copious and ſatisfactory production of Mr. Tooke. No *outline* of ſuch a life can ſatisfy the inquiſitive mind, the picture muſt be *filled up* and rendered complete in all his parts. The Editor extols the Empreſs very highly for the friendſhip which ſhe bore to the grand conſpirators againſt the religion of Chriſt and the eſtabliſhed inſtitutions of Europe, Voltaire, Diderot, and D'Alembert. The ſource of ſuch commendation requires no explanation from us. The laſt of the conſpirators, every body knows, was urged to eſtabliſh his reſidence at Peterſburgh; but the motive of his refuſal, we apprehend, very few, indeed, are acquainted with; "but he poſſeſſed a haughty ſoul, was devoted to liberty" (i. e. jacobiniſm), and would not conſent to degrade the mind of a freeman," (i. e. a Jacobin), "by reſiding among a nation of ſlaves," (i. e. the ſubjects of a crowned head.)

The Memoirs of Dr. Farmer, ſo well known to all collectors of books, and to all lovers of black-letter-learning, (one of the articles ſupplied by a correſpondent,) are evidently written by a Whig of the *new ſchool*; indeed, if they had not been written in that ſpirit, they would ſcarcely have been admitted into the choice collection before us. The author ſtates himſelf to have been a *friend* of the deceaſed, and, it muſt be confeſſed, that he acts the part of a *good-natured* friend, in throwing all the good qualities of the object of his Memoirs as far in the back ground as he decently can, and imputes his principles to the moſt unworthy and ſelfiſh motives, without a ſhadow of foundation for ſuch imputation. After lamenting that the college of which the Dr. was a member, (Emanuel College, Cambridge) had fallen under the direction of Tories, he tells us, that the Dr. while an undergraduate, "was neither diſtinguiſhed for any groſs vices, nor for any extraordinary qualities." If he do not mean here to convey an inſinuation to the prejudice of the Dr. the obſervation is puerile and ought to have been omitted; as conveying no information. But the inſinuation, that the Dr. was influenced in his adoption of Tory principles, by intereſted motives, is too plain to be miſunderſtood; and as falſe as it is plain. Having remarked that Fortune took him by the hand, without any violent exertions, or any extraordinary ambition (he might have ſafely omitted the epithets) on his part, he thus inſidiouſly endeavours to avert the inference that might naturally be expected to be drawn from ſuch a remark,—"unleſs, indeed, (for the regards of Fortune are not always a blind attachment) his political conduct be conſtrued

ſtrued into active and premeditated complaiſance, or the maneœuvrings of a churchman ſtriving to obtain conſequence and preferment."

This indecent ſneer at the Clergy is followed by another attack of the ſame kind. "The fact is (and truth muſt not be ſacrificed on the altar of friendſhip)"—no; nor ſhould it be ſacrificed on the altar of prejudice or the ſhrine of ſectariſm—"the Church being in cloſe union with the State, and rendering her important ſervices, expects to be paid back with ſomething more than compliments." He here refers us to the Firſt Book of Warburton's Alliance, as if any thing were to be found there to ſanction his impertinent inſinuation. The *Firſt* Book is confined to a demonſtration of the *neceſſity* and *equity* of an eſtabliſhed religion and a teſt law. And in the Second Book, where the author enters into an expoſition of the motives which influence the alliance between Church and State, in either party, he expreſsly ſtates that of the Church to be *ſecurity from all exterior violence*, and calls the imputed motive of acquiring honours, and riches, and power, *impertinent*. The Necrologiſt afterwards aſſerts, in direct contradiction to Mr. Burke, and in direct violation of truth, that *the eſtates of the Clergy are not private property*, and that *the Clergy are, in fact, eccleſiaſtical penſioners of the State*. We ſhall content ourſelves with entering our ſolemn proteſt againſt this falſe and dangerous doctrine, alike degrading to religion and her miniſters, and refer for our ſentiments on the ſubject to the valuable Tract of Dr. Duigenan, reviewed in a ſubſequent part of this Number. The concluſion is of a piece with the premiſes.—"The direct way, therefore, to enjoy her emoluments, is to keep in the ſuppliant poſture; and the ſureſt means of improving them, to ſhew a dutiful ſpirit."

About the year 1771, a plan was formed by certain ſecret enemies and falſe friends to the eſtabliſhment, "many of whom were of Cambridge, for an application to Parliament for relief from ſubſcription to the Liturgy and the 39 Articles;" we wonder theſe liberal-minded gentlemen did not extend their objections to the Ten Commandments. But theſe and ſome other ſchemes of innovation and *reform* were rejected at Cambridge and elſewhere; "for what can a few *independent* minds effect againſt the various intereſts of rival ſocieties, the immenſe patronage of a miniſter, and the influence of a bench of biſhops." It is, indeed, a lamentable circumſtance, that a few diſcontented individuals, who muſt, of courſe, be wiſer than their ſuperiors (for patriotic diſcontent is always the reſult of wiſdom) could not prevail againſt the heads of the Church and State. "They manage

theſe things better in France." The author laments that Dr. Farmer was not to be found, at this time, "among the friends to humanity and public liberty;"—Reformers and innovators invariably monopolize all the humanity and freedom in the country! And he accuſes him (*en ami*) of "carrying himſelf with bigotry and violence towards the reforming party." Then, returning to the old ſtory, "he had adopted *lucky* principles; and ploughed in a ſoil, whence ſprung the Prebend of Canterbury and reſidentiaryſhip of St. Paul's." It has been remarked by ſomebody, that the ſureſt way to have a man completely libelled is to get a *friend* to write his life.

We are told that Dr. Farmer was inſtrumental to the introduction of the art of ſculpture into the cathedral of St. Paul; but this appears to be mentioned for no other purpoſe than the introduction of the doctor to "*a liberal party*," at a "*Mr. Tuffins's in Lower Thames Street*," at which *Mr. Horne Tooke* and *Mr. Sharpe*, of patriotic notoriety, were preſent.—Poor Dr. Johnſon, who was guilty of the mortal ſin of *toryiſm*, comes under the laſh of this mercileſs Necrologiſt, although he had not the honour of *his friendſhip*, and is becomingly reprobated for "his contemptible bigotry and illiberality."

Mary Woolſtonecroft ſtands next on the biographical liſt; and this abridged ſketch may be read with great profit and advantage by thoſe adepts or tyros in the new philoſophy, who never peruſed the original, whence it is taken, which was reviewed in our firſt Number. Here we have the ſame Jacobin religion, the ſame Jacobin morality, as were noticed there. The proſtitution of her perſon to Mr. Imlay is ſoftened down into "an attachment" to which "reaſon and *duty*" did not ſeem "to be oppoſed;"—"a connection that, without the forms, had with her all the ſanctity and devotedneſs of a matrimonial engagement." In European countries, we are told "the wife, reſigning her independence and civil exiſtence, becomes the *ſole* property of her huſband." This limitation by no means agreed with the expanſive mind of Mary, whoſe "conduct, in the preſent inſtance, appears to have been dictated by *leſs ſpeculative* motives." Her attempt of Suicide is alſo repreſented as a fit ſubject for admiration; but it is needleſs to extend our remarks, ſince we formerly beſtowed ſo much attention on the original memoirs of which theſe are but an epitome. We ſhall only notice one inſtance of infidelity in the narrative. It is ſo framed as to impreſs the belief that the marriage between Mary and Godwin was not preceded by an illicit connection, whereas

the

the expreſs authority of the philoſopher himſelf goes to the eſtabliſhment of a contrary fact. We are told at the concluſion, that Mary "has not laboured in vain; the ſpirit of reform is ſilently purſuing its courſe--who can mark its limits?"

The life of Mr. Burke is written with the ſame regard to *truth*, that is ſo viſible in many of the preceding articles. The moſt complete incapacity to pourtray ſuch a mind, as Mr. Burke's, appears in every page. Falſe motives to conduct are inceſſantly aſſigned; and falſe inferences from actions as inceſſantly drawn. The polluted pages of a M'Cormick have been preferred, in this wretched compilation, to the more accurate and luminous details of a Biſſet, who is, indeed, ſpoken of with contempt by this impotent biographer. Copious extracts are given from the ſpeeches of Mr. Burke, during the American war, with a view to repreſent him as a Republican at heart; while his exemplary conduct ſince the French revolution is alternately rendered the theme of contempt and the object of indignation, and the firmeſt defender of rational freedom is baſely ſtigmatized as the advocate of ſlavery. The following declaration of Mr. Burke (reſpecting ſome propoſitions for a Parliamentary Reform) which beſpeaks the ſoundeſt political wiſdom, is adduced as a proof of his acquieſcence in every ſpecies of abuſe.

"All this may be proper; but as an honeſt man I cannot poſſibly give my vote for it, until I have conſidered it more fully. I will not deny that our conſtitution may have faults, and that thoſe faults when found ought to be corrected. It is not ſo with every thing, which appears at firſt view to be faulty, in ſuch a very complicated plan as our conſtitution. To enable us to correct that conſtitution, the whole conſtitution muſt be viewed together; and it muſt be compared to the actual conſtitution of the people, and the circumſtances of the time. For that which, taken ſingly, and by itſelf, may appear to be wrong, when conſidered with relation to other things may be perfectly right; or at leaſt ſuch as ought to be patiently endured, as the means of preventing ſomething that is much worſe."

That this biographer underſtands the Conſtitution much better than Mr. Burke, is evident from the following ſagacious queſtions.—"Where is the ſhadow of *repreſentation*, if a member is not to enforce the opinions of his conſtituents? And how can he be ſaid to *repreſent them*, if he refuſes to obey their injunctions?"—If all members were bound to ſpeak the opinions, and to obey the injunctions, of their conſtituents, it would be *a ſhadow of repreſentation*, with a vengeance! But thus it is with the whole crew of reformers. They call the members of the Houſe of Commons repreſentatives

tatives only of their immediate conſtituents, and then aſſert that the great body of the people of England are unrepreſented. When the fact is, that each member, by whomever returned, is a repreſentative of the aggregate body of the people of England; and is bound, in duty, not to conſult the intereſts of his conſtituents, but the intereſts of the community.

We are here told of "the virulence of the early prejudices" of Mr. Burke againſt the Roman Catholics, when it is notorious that he was always favourably diſpoſed towards them, and even exerted his utmoſt abilities and influence in their behalf. The remarks on his acceptance of a penſion are alike ſcurrilous and malignant.

The life of Mr. Wilkes is feebly ſketched, and while his patriotiſm is loudly praiſed, not the ſmalleſt reprehenſion of his immorality is ſuffered to eſcape the pen of his biographer. A ſcandalous anecdote is repeated here, reſpecting the duel between Mr. Wilkes and Colonel Martin, accuſing the latter of having practiſed *at a target* before he met his adverſary in the field. This anecdote is, indeed, thus qualified—"nothing but a mere *rumour* is here aſſigned for this inſinuation, and, *it is to be hoped* that, like many of the allegations ariſing in the party-ſpirit of the day, it was totally unfounded." What ſpirit, we will aſk, induced the biographer, at this diſtance of time, to renew this calumnious *rumour?* And does he ſuppoſe that the inſidious qualifications which he has affected to give it will ſuffice to conceal the malignity of his motives?—The veil is much too flimſy.—Colonel Martin is well known to have been a man of the ſtricteſt honour, and conſequently wholly incapable of ſo baſe an act as that which the tongue of calumny has dared to impute to him.

The account of the Republican General Hoche is taken from his life by Rouſſelin, reviewed in the Appendix to our firſt volume.—On the whole, we have found little to commend and much to reprobate in the volume before us; and we cannot refrain from expreſſing a wiſh, that the taſk of recording the virtues and the vices of the living and the dead were intruſted to able and pure hands, and ſo rendered more ſubſervient to the intereſts of religion, morality, and ſocial order.

ART. VIII. *A Letter to the Rev. C. Daubeny, L. L. B. on ſome Paſſages contained in his Guide to the Church, and his Letter to Mrs. H. More.* By a Miniſter of the Church of England. 12mo. Pp. 43. 1s. Hazard, Bath; Cadell, London. 1799.

IT

IT was not to be expected, that Mr. Daubeny's great work ſhould paſs unnoticed, or unattacked. The writer of the preſent letter appears to be a Clergyman of the Church of England, of the Calviniſtic perſuaſion; he begins his letter with ſome temper and moderation, but concludes it by ſeverely cenſuring Mr. D. for his cenſures on Mr. Wilberforce, and Mrs. H. More, *malignant in their tendency*, however *pure in their motive* (p. 42.) We have always underſtood that whatever is *pure* in the motive will be *benevolent* in its tendency if proper means are uſed.

As this gentleman is a Calviniſt, we are not ſurpriſed that he lays uncommon ſtreſs on the 17th Article, as his grand favourite, as holding an equal authority with the holy ſcriptures, if not as ſuperior to them.

The fact is, at the time of the reformation, ſome of the compilers of the articles were Calviniſts, others were Armenians; with much temper and judgment they ſo framed the articles as to embrace both, well knowing that a national church ought to ſtand on a broad foundation. The original forty-two articles were ſoon reduced to thirty-nine: had they been fewer ſtill, more ſimple, and more ſcriptural, we know not that any one could have cauſe to complain. The 17th Article has obviouſly been miſrepreſented, has been perverted to purpoſes which the compilers never intended: it aſſerts nothing of unconditional election; it is totally ſilent about reprobation; and after all, it appeals to ſcripture, and to ſcripture alone, as the fountain of divine truth, and as the ſtandard by which this and every other article muſt be meaſured. If there be an apparent tendency to Calviniſm in one part of the article, or rather in the title of it, there are other articles, which, as well as the general tendency of the liturgy, are pointedly on the oppoſite ſide. On the 31ſt. Article, we would put the ſame queſtion to this Miniſter, which he puts to Mr. Daubeny, "How you ſurmount the difficulty which this article throws in your way, as a ſubſcriber to its truth, while you ſeek to overthrow it from its baſis, is not my buſineſs to ſurmiſe." p. 4. This Miniſter muſt at times adminiſter the holy ſacrament of the Lord's Supper. He ſays to every individual communicant, the body of Chriſt, which was given for *thee*: now, he believing the doctrines of "Predeſtination and perſonal Election," how can he, with a ſafe conſcience, deliver the conſecrated elements, and addreſs thoſe words to every indivdiual, though he knows, to

the

the beſt of his judgment and belief, that the perſon is no one of the elect? But to bear and forbear* is the wiſdom of our church. The peculiar opinions of any individual, though fair objects of animadverſion, are not to be made the bed of Procruſtes. Raſh men, of fallible judgment, and of narrow views, dare to aſſume the office of judgment and "deal damnation through the land" on all who differ from the little Pope which they have ſet up for themſelves.

The motive aſſigned by the author of this tract, for the concealment of his name, is wholly inſufficient to counterbalance the very ſtrong reaſons, which ſeem to us to dictate the neceſſity of annexing it to ſuch an attack.

ART. IX. *Annals of the French Revolution; or a Chronological Account of its principal Events; with a Variety of Anecdotes and Characters hitherto unpubliſhed.* By A. F. Bertrand De Molville, Miniſter of State. Tranſlated by R. C. Dallas, Eſq. from the original Manuſcript of the Author, which has never been publiſhed. In four Vols. 8vo. 1l. 10s. in Boards. Cadell and Davis. 1800.

RECENT as are the events of the Revolution, they have been in many inſtances miſrepreſented, their cauſes inveſtigated upon erroneous ſuppoſitions, and the authenticity of ſeveral intereſting facts ſeemed to be loſt with the lives of ſome eminent ſtateſmen under the Monarchy. The author of the work before us, from his connection with thoſe Miniſters, and from his own ſituation in the Government, was one of the few to whom the public could look with confidence for complete information; and, indeed, it became incumbent upon him to throw every light in his power upon the hiſtory of a period, which is deſtined to form the moſt extraordinary portion of the *annals of the human race*, and to fix the attention of poſterity to the end of time. Nor has M. De Bertrand been inſenſible of this duty. Upon his arrival in this country, having been forced from his own, by the events of the 10th of Auguſt 1792, we find his firſt care was to addreſs letters and vouchers reſpecting the innocence of *Louis XVI.* to the Preſident of the National Aſſembly. But as the fate of that unfortunate Monarch did not depend upon proofs of innocence, upon reaſon or ſenſibility; as the Na-

---

* Ανεκου και απεκου.

tional

tional Aſſembly devoted him to death, and the Revolutioniſts were endeavouring to ſtain his memory by the moſt atrocious calumnies. M. De Bertrand turned his thoughts from the uſeleſs attempt of arguing with his delirious countrymen to the rational employment of his time and talents in repelling the odious charges brought againſt his beloved Sovereign, and in defending the virtues and fame of the Royal Martyr.

With this view he arranged the events and anecdotes relative to the laſt year of the reign of LOUIS XVI. during which period he was Miniſter, and gave them to the public under the title of *Private Memoirs.*

From ſuch an authority the hiſtory of the preceding years of the Revolution could not but be extremely deſirable, and it is with great pleaſure we announce it in the volumes before us, which we do not heſitate to ſay form the moſt complete and intereſting, as well as the moſt authentic and elegant, work on the ſubject of the Revolution, comprizing, with the Private Memoirs, a portion of hiſtory unparalleled for the magnitude and rapidity of the events, for the intoxication of the chief actors in the ſcenes it preſents, and for the eagerneſs with which the moſt erroneous and deſtructive principles were diſſeminated and ſupported, not only by thoſe who had nothing to loſe by them, but even by thoſe whom they were formed to deſtroy.

As the title of the work informs us, the narrative conſiſts of a continued ſeries of facts in chronological order; and on thoſe facts the author makes comments and obſervations, the juſtneſs and acuteneſs of which entitle him to a very high rank as a ſtateſman and hiſtorian. As the period of time he has preſented to his readers reaches no farther than to the death of the King, he has, in a ſpirited introduction, given a rapid ſketch of the ſucceſſive revolutions which have taken place ſince that mournful cataſtrophe. He begins by ſhewing the difference between the French Revolution and all preceding ones. Formerly the deſtruction of one government was followed by the eſtabliſhment of another, more or leſs deſpotic, but ſettled, vigorous, and abſolute: in France, though at every change the ſupreme power was completely ſuperſeded, there was no ſtability in the ſucceeding government, ſo that in fact the French revolution is a ſeries of revolutions. Again, formerly popular inſurrections and armies were the uſual means of a revolution, and they were machines in the hands of ſome ambitious leader, who made uſe of them to put an end to revolutionary diſorders and crimes as ſoon as his object was attained: in France the revolution

was not the result of any regular conspiracy or preconcerted plan to overturn the throne, or to place an usurper upon it: "but," says M. De Bertrand, "it was unexpectedly engendered, if I may so express myself, by a commixture of weakness, ignorance, negligence, and numberless errors of the government." From the situation of the kingdom and the convention of the States-General, the public mind, previously disposed to fermentation by the licentious writings of some eccentric men, was easily worked up to an explosion by the more artful, who began to perceive the probability of a change, though they neither planned the nature nor conceived the extent of any: hence the clubs and associations that took the direction of events: hence the Orleans' faction; hence Necker's vain ambition, and La Fayette's three-coloured plume, white horse, and famous revolutionary axiom, *l'insurrection est le plus saint des devoirs, quand l'oppression est à son comble*, a saying so mistimed under the mild monarch in whose service he was, that one wonders how it could ever have been uttered by a man of common sense. The want of a regular plan and of a spirited leader made way for that monster which soon bore down all before it with its bloody talons and envenomed fangs: need we add its name. But let us hear the birth of Jacobinism from M. De Bertrand himself.

"The revolution, at the period when the faction that had begun it for the Duke of Orleans became sensible that he was too much a coward to be the leader of it, and when La Fayette discovered his inability to conduct it, was too far advanced to recede or to stop; and it continued its progress, but in a line that no other revolution had taken—I mean, without a military chief, without the intervention of the army, and to gain triumphs, not for any ambitious conspirator, but for political and moral innovations of the most dangerous nature; the most suited to mislead the multitude, incapable of comprehending them, and to let loose all the passions. The more violent combined to destroy every thing, and their fatal coalition gave birth to Jacobinism, that terrible monster till then unknown, and till now not sufficiently unmasked. This monster took upon itself alone to carry on our revolution; it directed, it executed all the operations of it, all the explosions, all the outrages: it every where appointed the most active leaders, and, as instruments, employed the profligates of every country. Its power far surpassed that which has been attributed to the inquisition, and other fiery tribunals, by those who have spoken of them with the greatest exaggeration. Its centre was at Paris; and its rays, formed by particular clubs in every town, in every little borough, overspread the whole surface of the kingdom. The constant correspondence kept up between those clubs and that of the capital, or, to use their own expression, *des Sociétés populaires affiliées avec la Société mere*—'between the affiliated popular societies, and

the

the parent ſociety,' was as ſecret and as ſpeedy as that of Free-maſons. In a word, the Jacobin clubs had prevailed in cauſing themſelves to be looked up to as the real national repreſentation. Under that pretence they cenſured all the authorities in the moſt imperious manner; and whenever their denunciations, petitions, or addreſſes failed to produce an immediate effect, they gained their point by having recourſe to inſurrection, aſſaſſination, and fire. While Jacobiniſm thus ſubjected all France to its controul, an immenſe number of emiſſaries propagated its doctrines among foreign nations, and prepared new conqueſts for it."

This ſpirited ſketch of the origin and nature of Jacobiniſm is but an earneſt of what the reader of the Annals may expect on that ſubject as he proceeds in the hiſtory, and ſome portions of which we ſhall, in the courſe of this Review, extract as happy ſpecimens of the author's judgment and eloquence. After having, in an elegant manner, reduced into a narrow compaſs the cauſes of the commencement and termination of the ſeveral revolutions; namely, 1ſt. that which changed the government by the Conſtitution of 1791; 2dly, that which took place in conſequence of the 10th of Auguſt 1792, and the dethroning the King, and to whom ſucceeded *the Committee of Public Safety*; 3dly the deſpotiſm of Robeſpierre; 4thly. the Conſtitution of 1795; 5thly. the deſpotiſm of the Directory; the author concludes his introduction with the prediction of other revolutions. As this prediction muſt have been written many months ago, as it is already in part verified by the entry of the new military monarch into the poſſeſſion of the palace laſt occupied by LOUIS XVI. and as we ſincerely hope that the reſt of it will be fulfilled ere long, we will here preſent it to our readers.

"Though, in violating the moſt eſſential regulations of the Conſtitution, the Directory obtained a temporary confirmation of their power, their example has pointed out to thoſe who wiſh to put an end to it, the path they muſt purſue, as has the example of the two Councils, that which they muſt avoid. The factions adverſe to the prevailing one are cruſhed and intimidated, but not deſtroyed; and the annual change of a third of the Legiſlative Body, and of a member of the Directory, will produce new parties or invigorate the old. Thus the cataſtrophe of the 5th of September, far from having conſolidated the Republic, or rather the deſpotic Oligarchy that reigns in France, may be conſidered as one ſtep more towards monarchy. In fact, the country draws nearer to it in proportion as the public power becomes more concentrated, and it is at preſent more concentrated than ever it was. It is now no longer to be wreſted from the Popular Societies, from the Departments, from the Muniti-

palities, or even from the Legiſlative Body; it is altogether in the hands of the Directory; and from them it will be torn by the ſame means which they employed to ſeize upon it.

"Such is the revolution, more or leſs advanced, but inevitable, which is ſtill to be expected; and it will but prepare the way for others, if it end not in the re-eſtabliſhment of monarchy. The honour of ſtriking off the laſt head of the revolutionary hydra is reſerved for that party, for that hero, whoever he be, who ſhall have the ſpirit to diſplay the white cockade, and cry aloud, VIVE LE ROI!"

In the firſt Chapter, the author, before he ventures upon his narrative, introduces the ſubject by alluſions to the ſituation of France under LOUIS XIV. and LOUIS XV. and in the former part of the reign of LOUIS XVI.; taking notice of the riſe of the philoſophical ſect, the American war, the placing of a republican miniſter at the head of affairs, the oppoſition of the Parliaments, and the ſtate of the minds of men at the period of the convocation of the States-General.

After this opening, which, as introductory matter, demonſtrates his talents for compoſition, he commences the narrative with the retreat of the Archbiſhop of Sens, and the death of the Marſhal Biron. How do effects of the greateſt magnitude proceed from the ſlighteſt cauſes! Marſhal Biron was colonel of the French guards; of thoſe guards, the ſeduction of whom led to the corruption of the army—they adored their old commander, they conſidered him as their father: had he lived, it would have been impoſſible to ſeduce them, and had they not been ſeduced, who knows to what period the revolution might have been poſtponed? The adoption of ſome ſtrong and fortunate meaſures for reſtoring order to the finances, while the public force was ſtill obedient to the Royal authority, might have totally averted it. With great reaſon, therefore, does M. de Bertrand ſay, that the death of the Marſhal may be conſidered as one of thoſe events which contributed to the revolution.

Another cauſe of a different kind is pointed out in the conſummate vanity of M. Necker, who, in his thirſt for popularity, formed the ladder, by the means of which the monarchy was overturned, and the monarch publicly murdered. The firſt ſtep of that ladder was fixed by his prevailing upon the Council to adopt, againſt the opinion, almoſt unanimous, of the notables, the reſolution of granting to the *Tiers Etat* a double number of repreſentatives in the States-General.

It would very far exceed the limits of a Review to follow M. De

M. De B. minutely through the ſeries of intereſting events contained in theſe volumes, and the admirable obſervations with which he accompanies them; and more of our attention muſt be neceſſarily given to ſome parts of the work than to others, but in juſtice we muſt premiſe, that the intereſt of the ſubject is uniformly kept up throughout the whole; and that we believe no man, poſſeſſed of common curioſity, certainly no man of taſte, will feel himſelf inclined to lay the book down, particularly as Mr. Dallas ſeems to have taken uncommon pains to transfuſe, not merely the ſenſe, but the ſpirit, of the original, into his tranſlation.

We ſhall, in our next, reſume our remarks on the thread of the Hiſtory; at preſent we cannot reſiſt an inclination to preſent our readers with a very curious anecdote (that is but little known) of the Preſident of the Conſervative Senate, by which they will ſee that that venal apoſtate, who has now ſold himſelf to Buonaparte for the domain of Croſne, would have ſold himſelf to the Archbiſhop of Sens for an abbey of 500l. ſterling a year.

We need not obſerve that the ſtyle of anecdote varies from that of hiſtory. The reader will find in the work before us a variety of novel anecdotes, and where they occur M. De B. has juſtly adapted his ſtyle to the ſtory.—The following, which is contained in a note at the end of the firſt volume, is a lively ſpecimen of his talent in the ſtyle of anecdote.

"It only depended on the poſſeſſion of an abbey of 12,000 livres (five hundred pounds ſterling) a year, and a little more attention from the Archbiſhop of Sens, to have made the Abbé Sieyes one of the moſt zealous ſupporters of the old Government. I aſſert this fact on the teſtimony of ſeveral perſons worthy of the higheſt credit, without any fear of its being contradicted by the Abbé Sieyes himſelf; and I cite him from among a thouſand inſtances, that the world may juſtly appreciate the zeal, patriotiſm, and principles of thoſe revolutionary demoniacs, who all, madmen and ideots excepted, had no other object in declaiming and writing ſo violently againſt the Government and the Miniſters, than to make them purchaſe, at a higher price, their ſilence or their pen. The Abbé Sieyes, a man for ſyſtems, a ſubtle arguer, an obſcurely profound metaphyſician, puſhed himſelf into notice in 1787, in the Provincial Aſſembly of Orleans, of which he was a member, by his continual and frequently embarraſſing oppoſition to the old principles, and to all the views of the Government. The Archbiſhop of Sens, then Miniſter, being informed of it, aſked M. de L———, one of the principal members of that department, who the Abbé Sieyes was, of whom he heard ſo much. 'He is a man (replied M. de L———) extremely dangerous in times like theſe. You muſt abſolutely ſecure him to prevent

vent his doing a great deal of miſchief.'—'But by what means ſecure him?'—'There is but one; and that is to chain him down with fetters—not of iron, but of gold.'—'What! do you think he is to be bought?'—'I have no doubt of it; he is not rich, he loves expenſive living, and good cheer, and of courſe money.'—'How much muſt he have? Do you think an annuity of 6,000 livres upon an Abbey would be enough?'—'No; his price is higher than that.'—'Say twelve, then.'—'That will do; but inſtead of giving him an annuity give him an abbey of that value. He is of low extraction, and full of vanity; he would be highly flattered with an abbey, and you will be ſure of being better ſerved for it.'—'Let it be ſo, then. Will you undertake the negociation?'—'No, I cannot; but the Abbé de Cezarges, who is known to be entirely devoted to you, is in our Provincial Aſſembly, and nobody is fitter to execute the commiſſion.'—'Well, then, I will put it into his hands.'

"The Archbiſhop of Sens in conſequence ſent the Abbé Cezarges private inſtructions, together with a letter, which he was to ſhow as occaſion required to the Abbé Sieyes, and in which the Miniſter ſpoke highly of the talents and great knowledge of the Abbé, ſaying, that he had mentioned him to the King, and that his Majeſty thought of calling him into the adminiſtration, of preferring him to an abbey of 12,000 livres income, &c.

"With theſe credentials the Abbé Cezarges went and paid a friendly viſit to the Abbé Sieyes. 'How is it, my dear Abbé,' ſaid he to him, 'that with all the talents you poſſeſs, you have not the wit to turn them to account in improving your ſituation? The ſide of oppoſition in our aſſemblies will only ſerve to create you powerful enemies, and to ſhut the door of favour againſt you; whereas, if inſtead of perpetually oppoſing and embarraſſing the Government you were to be of ſervice to it, you would certainly be well rewarded.'—'Of ſervice to the Government! to the Miniſters! Do not mention it to me; there is nothing to be done with thoſe people, they are all either madmen or fools.'—'The Archbiſhop of Sens'———'The Archbiſhop of Sens is the greateſt madmen among them.'—'You will allow at leaſt that he is not a fool, and I will convince you that he is not mad; you are much in the wrong to ſpeak of him as you do: the proof of his not being mad is, that he thinks highly of you.'—'Of me! He does not even know my name.'—'You are miſtaken; he has heard a great deal of you, and does not doubt that you could, if you would, be of very great ſervice to the adminiſtration: he has even propoſed you to the King, and to give you an abbey.'—'An abbey!'—'Yes, an abbey, and an abbey too with a revenue of 12,000 livres; this deſerves attention.'—'No doubt it would, if what you ſay were true.'—'I can ſhow you all I have ſaid to you, written by the hand of the Miniſter himſelf; and I ſhould not have mentioned it to you, had I not been expreſsly commiſſioned by him to do it.'—'Oh! that alters the caſe.'—'Well! what anſwer ſhall I give?'—'I cannot pretend to ſay that a good

abbey

abbey would not give me very great pleaſure.'—'That's right, and you may depend upon having one; but may the Miniſtry alſo depend upon your ſervices?'—'Of courſe; and if they will liſten to me they will be guilty of fewer follies.'---'Then I may write to the Archbiſhop of Sens that you accept the abbey, and ſo forth.'---'Yes, certainly; but when is this to take place?'---'Immediately after the cloſing of our Provincial Aſſembly. You muſt go to Verſailles, where you will ſee the Archbiſhop; converſe with him upon the ſubject, and in the next arrangement of the liſt you will be appointed.'

"From that moment the Abbé Sieyes entirely changed his tone in the Aſſembly, to the great aſtoniſhment of thoſe who were unacquainted with his ſecret. They continued ſitting for about ſix weeks longer. Hardly were they broke up when the Abbé Sieyes repaired to Verſailles, and preſented himſelf at the hotel of the Archbiſhop of Sens. During two hours he waited, in vain, in the anti-chamber for the moment when he ſhould be introduced into the Miniſter's cloſet. At length finding that he was not ſent for, he deſired a ſervant to go and announce him again; but by that he gained nothing, for all the anſwer brought back by the ſervant was, that his Lordſhip was very buſy, and could not ſee any body. The Abbé, convinced that he had been made game of, went away exaſperated at the Cardinal, and ſadly vexed at having yielded ſo eaſily to corruption, eſpecially as he had experienced all the ſhame without reaping any of the profit of it. He haſtened to the Abbé de Cezarges, related his adventure, and reproached him very bitterly for having made himſelf the inſtrument of ſo abominable a piece of treachery. The Abbé de Cezarges did all he could to appeaſe his anger, and to perſuade him that the Archbiſhop's mind could not be changed: he promiſed him to go and ſee the Miniſter in the courſe of the day, and aſcertain his intentions. It was not till he heard of the Abbey Sieyes's great rage that the Archbiſhop remembered the promiſes he had deſired to be made to him more than ſix weeks before, or even his name, which he had almoſt forgotten. 'Let him know (ſaid he to the Abbé de Cezarges) that I was ignorant of his being at Verſailles, and that my ſervant having miſunderſtood, or not retaining his name, had pronounced it in ſuch a bungling manner, that it had been impoſſible for me to gueſs it was he who was announced. Let him come again to ſee me, and I will make my peace with him.'

"This converſation, with the particulars of which the Abbé Sieyes was next day informed, appeaſing his wrath, and reviving his hopes a little, he agreed to pay a ſecond viſit to the Archbiſhop of Sens. Unfortunately he went the day on which the Miniſter gave a public audience, and when, of courſe, every body who wiſhed to ſee or to ſpeak to him, went, without being announced, into the hall as ſoon as the doors of it were opened. The Archbiſhop having never ſeen this Abbé, and being as little appriſed of his ſecond viſit as he had

been

been of his firſt, paid him no attention, and, perhaps, took him for one of thoſe buſy-bodies who are often ſeen at the levees of Miniſters, though they have nothing to ſay to them, and who attend chiefly to ſay that they had been there. The Abbé Sieyes being totally ignorant of the ceremony of Miniſterial audiences, waited and waited in vain for the Archbiſhop's coming up to him. The Miniſter concluded his levee according to cuſtom, as ſoon as thoſe who went to ſpeak to him had ſaid all they had to ſay, and retired to his cloſet, leaving the Abbé Sieyes in the hall, confounded, tranſported with rage, and more convinced than ever that he had been made a dupe. He went off curſing the Archbiſhop of Sens, and ſwearing to be revenged for ſo atrocious a perfidy. The Abbé Cezarges tried without effect to bring him to reaſon, and to juſtify the Miniſter; but he repeatedly anſwered, 'Say no more of that man to me! He is a villain! he ſhall know---he ſhall know whom he has to deal with.' He accordingly ſome time after publiſhed his firſt pamphlet, entitled, "*Moyens d'Execution*," in which he inſerted the moſt virulent declamation that had ever been made againſt the Archbiſhop of Sens.

"This anecdote was told by the Abbé Cezarges to many of his friends, who *have* repeated it to me with the ſame circumſtances. It was alſo confirmed to me by M. de L————, the member of the Provincial Aſſembly of Orleans, whom I mentioned to have been the perſon who adviſed the Archbiſhop of Sens to gain the Abbé Sieyes."

(To be continued.)

REVIEWERS REVIEWED.

Critical Diſquiſitions on the Eighteenth Chapter of Iſaiah, in a Letter to Edward King, Eſq. F. R. S. A. S. Signed Samuel, Lord Biſhop of Rocheſter, F. R. S. A. S.

(*Continued from* P. 403 Vol. III.)

HAVING exhibited the product of the learned Biſhop's inveſtigations, we proceed to an account of "the manner," which his Lordſhip thought proper to purſue, in developing the ſenſe of this obſcure chapter.

At the time when our critique appeared, we were informed that the Critical Reviewer had attacked theſe diſquiſitions*. To this attack we ſhall recur; when, in the courſe

* See Critical Review for Auguſt, 1799.

of

of our remarks, "the proceſs by which the Biſhop arrived at his concluſion," will be, in ſome meaſure, explained.

With his accuſtomed flippancy the Critical Reviewer tells us:

"We here find a mixture of politics, religion, and criticiſm.—Of the laſt we cannot ſpeak highly in commendation.—We aſcribe little value to the verbal criticiſm diſplayed in the notes.—As a prelude to theſe notes, ſome trite remarks are made upon the tranſlations of the bible which the author uſed. And his mode of inveſtigating the ſenſe of Scripture, which is not new or uncommon, is given, we preſume, to raiſe the expectations of an Engliſh reader, rather than to convey information to a ſtudent of the Hebrew."

The Biſhop's "trite remarks" on the tranſlations of the Bible, are, we think, very proper remarks: they are ſufficiently ſhort and appoſite: beſides they prevent circumlocution in the body of the work, where a reference is made to either of the Bibles in queſtion. His Lordſhip's mode of inveſtigating the Scripture is, certainly, not new: it is a mode, however, which muſt be highly ſatisfactory to the biblical ſcholar, and to every one who "ſearches the Scriptures" with the diſpoſition of a Chriſtian.

The Biſhop, ſometimes, runs into a conſiderable length of diſcuſſion upon a ſingle word.

"But this (ſays he) is not from any ambition to make a diſplay of critical learning. It is the only ſafe way of dealing with difficult and doubtful paſſages. Some, perhaps, would aſk me, is it neceſſary for the underſtanding of the prophecies, that all the obſcurities and ambiguities ſhould be thus diſcuſſed? Certainly not, for the underſtanding of them. Many may be capable of underſtanding the ſenſe, once found out, of receiving it upon the credit of the expoſitor, to whom the detail of the proceſs of inveſtigation will give little light. Nor is it neceſſary to a right underſtanding of the general ſenſe of the prophecies, that every particular text ſhould be underſtood. But, for the explication, for the finding out of the ſenſe where it is doubtful; I would anſwer decidedly, that every obſcure paſſage muſt be thus diſſected, and every unuſual word thus ſifted. I need not ſay to you (for no one, I am perſuaded, hath an higher reverence for the ſacred text, or a deeper ſenſe of its importance) that it is the language of inſpired writers, on which we beſtow ſo much time and labour; and if any one thinks it too much, he may be a humble hearer of the word, but let him not preſume to meddle with the office of interpretation."

"It is proper (continues the hypercritic) to pay ſome attention to the maſoretic points—which THIS WRITER conceives

to be of no authority." Many learned men unite with the Biſhop " in holding the points to be of no authority." In the ſlighting and diſreſpectful terms in which he ſpeaks of the Biſhop, the Reviewer too plainly betrays his temper and character, to be allowed any credit for his biblical learning: From the ſelf conſequence which he aſſumed, in the affected diſplay of it, we conceived, at once, a ſuſpicion of its reality. But, admitting his pretenſions, our readers will ſoon be convinced, that its old companions, modeſty, humility, and piety, are far off—far as " the land of the meſſenger-people beyond the rivers of Cuſh," and not, we fear, within the call of the prophet!—

The Hypercritic acknowledges, that the Biſhop's " tranſlation may be, in general, adopted," but carps at ſome particulars. We ſhall not purſue the man through all his obliquities: it is enough to ſay, that he refers this prophecy to Sennacherib, after Vitringa and Biſhop Lowth; whoſe names, however, he does not condeſcend to cite; deeming, we ſuppoſe, his own deciſion ſuperior to the beſt authorities.

" Though we cannot agree with our author (ſays the critic again) in the general explanation of the prophecy, we certainly approve his excluſion of France, or 'the accurſed ſpawn of Jacobins ſwarming out of her own bowels,' according to his *elegant* mode of expreſſion, from any concern in it." It is an expreſſion highly characteriſtic of French Jacobiniſm: it is conſonant, alſo, with the language of the prophets, when they are expreſſing God's indignation againſt 'the workers of iniquity.' " Woe to the bloody city—to the pot, whoſe ſcum is therein*!"—But the cloven foot appears.

" *We adviſe* THIS WRITER (continues the Critic) to take up again the book of Revelations, and read the denunciations againſt Papal Rome. *We exhort* him to reflect on the ſufferings of Proteſtants from that power and its manifold deluſions."—" But *we haſten*"—What intolerable *weiſm!* more revolting than the worſt ſpecies of egotiſm!—" *We haſten to diſmiſs* a work, in which ſo much heterogeneous matter is mingled with the general ſubject; and *we lament*, that the Critical Diſquiſitions on an ancient prophet ſhould be embittered by the politics of modern times."

Such Jacobinical inſolence as this requires no comment. Simply to lay it before our readers is to expoſe it to contempt and deteſtation.

Throughout the whole article we meet not with one qua-

* Ezekiel, 24. 6.

lifying

lifying expreſſion; not the leaſt approach to decency in the treatment of ſo high a character as Biſhop Horſeley—a character which, from all but the baſe, and vicious, and irreligious, muſt command the deepeſt reverence; whether they have reſpect to his rank, his erudition, or his dignified piety.

With pleaſure do we throw aſide the Critical Review; and, as our indignant feelings gradually ſubſide, return to the Biſhop's Diſquiſitions with that tranquillity and awe which ſhould always attend the ſtudy of the ſacred Scriptures.

We ſhall advert to a few leading points of his Lordſhip's interpretation.

Verſe 1. "*The land ſpreading wide the ſhadow of its wings* is, in a general ſenſe, the land affording aid and protection to friends and allies in remote countries."—In a more particular ſenſe, "the image may allude to ſomething in the national character or habits of the people. So they muſt have underſtood it (and among them are the LXX. Jonathan and Coverdale) who take the wings for the ſails of numerous veſſels overſhadowing the ſurface of the ocean*."

—— "*Beyond the rivers of Cuſh.*"—My notion of the prophet's geographical language is, that it is the language of the Phenician voyagers of his time. And in thoſe times, the moſt diſtant voyages being made along the coaſts, the Phenician mariners would ſpeak of every place which lay to the weſt of the mouth of the Nile, as beyond the Nile; that is, in the poetical language of the prophet, beyond the rivers of Cuſh; becauſe, keeping always along the coaſts, they would paſs within ſight of the mouth of the Nile before they reached that weſtern place."

Verſe 2. "*Meſſengers by ſea.*"—"Meſſengers in this place might be better than Ambaſſadors; for the original word may be taken for perſons employed between nation and nation, for the purpoſes either of negociation or commerce."

——"Bulruſh-veſſels."—"Navigable veſſels are certainly meant; and if it could be proved, that Egypt is the country ſpoken to, theſe veſſels of bulruſhes might be underſtood literally of the light ſkiffs made of that material, and uſed by the Egyptians upon the Nile. But, if the country ſpoken to be diſtant from Egypt, veſſels of bulruſh are only uſed as an apt image, on account of their levity, for quick-ſailing veſſels of any material. The country, therefore, to which the prophet calls, is characterized as one, which, in the days

* We will ſuppoſe by way of illuſtration, that this country (Britain,) is the land of the prophet: And the above will be, in either ſenſe, deſcriptive of Britain.

of the completion of this prophecy, ſhould be a great maritime and commercial power, forming remote alliances, making diſtant voyages to all parts of the world, with expedition and ſecurity, and in the habit of affording protection to their friends and allies. Where this country is to be found, is not otherwiſe ſaid, than that it will be remote from Judea, and, with reſpect to that country, beyond the Cuſhean ſtreams*."

——"*Swift*

---

* The Critical Reviewer, who again obtrudes himſelf upon our notice, obſerves, "that the people beyond the rivers of Cuſh muſt be a maritime people, and be accuſtomed to the uſe of bulruſh-veſſels." He then inſinuates, that "bulruſh-veſſels were to be found in thoſe parts only which the Biſhop excludes from his enquiries." And he tells us, that, "from the appropriate term of bulruſh-veſſels, it may ſeem that the prophet was ſpeaking of ſome nation then exiſting." That this people muſt be a maritime people, is a poſition, to which we are willing to accede. But we do not think, that the expreſſion, 'bulruſh-veſſel,' muſt neceſſarily be taken in ſo reſtrained a ſenſe; and we readily join the Biſhop in his liberal conſtruction of it. But ſuppoſing, for the ſake of argument, that the expreſſion be taken in the ſenſe of the Critical Rewiewer; we can diſcover, perhaps, a country far diſtant from the rivers of Cuſh, in which bulruſh-veſſels (or veſſels of a frame ſimilar to the bulruſh) were uſed in the time of the prophet Iſaiah, and are uſed at this very moment. Biſhop Horſeley has told us, that "his notion of the prophet's geographical language is, that it is the language of the Phenician voyagers of his time." It is equally probable that the language, by which the prophet would deſcribe a light ſailing veſſel, was borrowed from the Phenician voyagers.

Now the Phenicians, at this time, trading with the Britiſh iſlanders, muſt have been perfectly well acquainted with the Britiſh veſſels. And it is a curious fact, that a certain ſort of Britiſh veſſels, which are not only of the higheſt antiquity, but are in uſe amongſt us, at this very day, appear to be of a ſimilar ſtructure with the Egyptian. They are deſcribed by ſeveral ancient writers; ſuch as Herodotus, Cæſar, Feſtus Avienus, Lucan. Thus Herodotus:

"Τα πλοια αυτοισι ἐστι τα κατα τον ποταμον φοιτεοντα ἐς τον Βαβυλωνα ἐοντα κυκλοτερια, παντα σκυτινα. Επειαν γαρ ἐν τοισι Αρμενιοισι τοισι κατυπερθε Ασσυριων οικημενοισι νομιας ἱτεης ταμομενοι ποιησωνται, περιτεινουσι τουτοισι διφθερας στεγαστριδας ἐξωθεν, ἐδαφεος τροπον, ὑτε πρυμνην ἀποκρινοντες, ὑτε πρῳρην συναγοντες, αλλ ασπιδος τροπον κυκλοτερεα ποιησαντες παν το πλοιον τουτο, ἀπιεισι κατα τον ποταμον φερεσθαι, φορτιων πλησαντες" Clio. 194.

It here appears that the ſides of the veſſels are formed of willow, that they are covered externally with ſkins, and that their bottoms are lined with reeds. We next appeal unto Cæſar; who, deſcribing the

——"*Swift meſſengers.*—"The ſwift meſſengers, to whom the command is given, are the very people called upon, in the firſt verſe; who, by their ſkill in navigation and their perpetual voyages to diſtant parts, were qualified to be ſwift carriers of the meſſage."

——"*A nation dragged away, and plucked.*"—"The original words, in the ſenſe of 'dragged away and plucked,' may be applied to a people forcibly torn from their country, and plundered of their wealth*."

——"*Expecting.*

---

the Britiſh veſſels, ſays: "Carinæ primum ac Stratumina ex levi materia fiebant: reliquum corpus navium, viminibus contextum, coriis integabatur." See Cæſar's Comment. Delph. Edit. 1770. P. 244.

Feſtus Avienus, thus ſpeaks:—

——————"Rei ad miraculum,
Navigia junctis ſemper aptant pellibus,
Corioque vaſtum ſæpe percurrunt ſalum."

We have reſerved Lucan for our laſt witneſs; as he expreſsly tells us, that the Britiſh and Egyptian veſſels were of a ſimilar conſtruction.

"Primum cana ſalix madefacto vimine parvam
Texitur in puppim, cœſoque inducta juvenco
Vectoris patiens, tumidum ſuperenatat amnem,
Sic Venetus ſtagnante Pado, fuſoque Britannus
Navigat oceano: ſic cum tenet omnia Nilus,
Conſeritur bibula Memphitis cymba papyro."
Phars. Lib. 4."

"The bending willow into barks they twine,
Then line the work with ſpoils of ſlaughter'd kine:
Such are the floats Venetian fiſhers know,
When in dull marſhes ſtands the ſettling Po;
On ſuch a neighbouring gaul allur'd by gain,
The bolder Britains croſs the ſwelling main;
Like theſe, when fruitful Egypt lies afloat,
The Memphian artiſt builds his reedy boat."
Rowe."

The Welſh coracle, of an oval form, reſembling a baſket, the bottom of which conſiſts of laths, laid croſs-wiſe, and which is covered with a coarſe flannel pitched over; is exactly the old Britiſh veſſel, reſembling that deſcribed by Herodotus, Cæſar, Feſtus Avienus, and Lucan.

* Both theſe expreſſions (ſays our right-reverend commentator) "may be more naturally applied to the Jews, in their preſent condition, than to any other nation of any other time. The ſenſe is perſpicuouſly

—— "*Expecting.*"—"Are not the Jews, in their preſent ſtate, a nation 'expecting, expecting, and trampled under foot?' Still without end, expecting their Meſſiah, who came ſo many ages ſince, and every where trampled under foot, held in ſubjection, and generally treated with contempt? And is not this likely to be their character and condition till their converſion ſhall take place?"

—— "*Whoſe land rivers have ſpoiled.*"—"Whoſe land, armies of foreign invaders, the Aſſyrians, Babylonians, Syro-Macedonians, Romans, Saracens, and Turks, have overrun and depopulated."

Verſe 3. "*A banner---a trumpet.*"—"The banner of the croſs to be lifted up more conſpicuouſly than ever before; the trumpet of the goſpel to be ſounded more loudly than ever before, in the latter ages."

Verſe 4. "*Harveſt.*—"The harveſt is the conſtant image of that ſeaſon, when God ſhall gather his elect from the four winds of heaven—reap the field of the world—gather his wheat into his barns, and burn up the chaff with unquenchable fire;---images, which relate not to the tranſlation of the juſt to heaven, and the burning of the wicked in hell; but to the placing of the faithful in a ſtate of peace and ſecurity on earth, and to the exciſion of the incorrigible of the irreligious faction."

Verſe 6. "*Bird of prey.*"---"It was a prevailing opinion among the early fathers, that antichriſt is to poſſeſs himſelf of the holy land, and that, there he is to periſh."

Verſe 7. "*A preſent.*"--"Compare Iſaiah lxvi. 20. and Zeph. iii. 9, 10."

"I would now (ſays his Lordſhip) conclude this long epiſtle; but I cannot quit the ſubject without declaring my ſentiments on an important point, upon which much error is abroad. Indifference to the ſigns of the times is criminal. This conſtruction of them may be dangerous. I confeſs, I cannot diſcern any immediate ſigns of the fall of antichriſt. I fear I ſee, too clearly, the riſe inſtead of the fall of the antichriſt of the Weſt. Or rather, I fear, I ſee him rapidly advancing to full ſtature and ripe age.---It is now we ſee the adoleſcence of that man of ſin, or rather of lawleſsneſs, who is to

---

perſpicuouſly expreſſed in the Biſhop's bible,—'Scattered abroad and robbed of what they had.' But the force of the original words is better preſerved in the Spaniſh than in any other tranſlation; and I queſtion, whether it can be expreſſed with equal brevity, in any other of the modern languages of Europe—'gente arraſtrada y repelada.' *Arraſtrar*, is, to drag about by force. *Andar un hombre arraſtrado* is a proverbial expreſſion, in the Spaniſh Language, applied to a man who roams about, an outcaſt of ſociety, every where ſeeking relief, which he no where finds, from the extreme of neceſſity and poverty. *Repelar* is not only to pluck the hair but to tear it up by the roots, pulling it againſt the grain of its growth."

throw

throw off all the reſtraints of religion, morality, and cuſtom, and undo the bands of civil ſociety---that ſon of perdition, who is to riſe out of an apoſtacy---not a conſtructive apoſtacy; never underſtood to be ſuch by thoſe to whom the guilt has been imputed; but an open undiſguiſed apoſtacy---that ſon of perdition, who ſhall be neither a Proteſtant nor a Papiſt; neither Chriſtian, Jew, nor Heathen; who ſhall worſhip neither God, Angel, nor Saint---who will neither ſupplicate the inviſible Majeſty of Heaven, nor fall down before an idol. He will magnify himſelf againſt every thing that is called God, or is worſhipped; and with a bold flight of impiety, ſoaring far above his precurſors and types in the times of Paganiſm, will claim divine honours to himſelf, excluſively, and conſecrate an image of himſelf. I doubt not but this monſter will be made an inſtrument of that pruning which the vine muſt undergo."

We have pleaſure in obſerving that, on the preſent topic, the ſentiments of our correſpondent *Fatidicus*, as inſerted in our Review for June 1799, coincide, in a ſtriking manner, with thoſe of Biſhop Horſely. In their ideas of antichriſt we heartily concur with them both: we adopt, alſo, his Lordſhip's opinion, that "the meſſenger-people are to be a chriſtian people."

From the notes, it will appear, that we have ventured to go one ſtep farther—we fear, unſanctioned by his Lordſhip, ſince he ſays: "in what people of the earth, the characters of the meſſenger-people, may be found when the time ſhall come for the accompliſhment of the prophecy, is hitherto uncertain in that degree, that we are hardly at liberty, in my judgment, to conjecture."

We have hazarded, however, a conjecture, though not without "trembling." Yet, when we conſider Britain as the heaven-appointed guardian of genuine chriſtianity—when we reflect that ſuch hath been her high deſignation for ages, and that, at this portentous moment, ſhe is revered as ſuch by the ſurrounding nations, we confeſs that, though "trembling, we rejoice."—and that, in the fervour of our feelings, we regard a great antiquary's deſcription of the true religion, as planted and flouriſhing in this iſland, as even an appropriate concluſion to our notices of theſe excellent "Diſquiſitions:"

"Chriſtianity was introduced into Britain as early as the period of the Apoſtes---a religion, which drew aſide the curtain of heathen ignorance, and laid open to the view the genuine nature of God, the genuine nature of man, and the duties and rewards reſulting from both. It placed a true and real divinity at the head of the creation; a nature, eternal in duration, unlimited in power, and unconfined by ſpace; an intelligence unerringly wiſe, and unwearyedly provident;

provident; and a will infinitely juſt, unſpeakably kind, and inconceivably pure. And it repreſented man to have been once exactly fitted to his ſphere of action, all moral harmony within, and all natural order without, the central point of this lower creation, and a probationer for a happy eternity in a higher. It then reverſed the glaſs, and ſhewed him no longer moving in the orbit of duty, but voluntarily ſtooping to ſin, and neceſſarily ſubjected to wretchedneſs; his body diſeaſed, his underſtanding darkened, and the little empire of his paſſions and appetites all riſen in rebellion againſt his reaſon. It found his mind perplexed with doubt, and his ſoul diſtracted with fears, conſcious of weakneſſes that required the aſſiſtance of ſome kind interceſſion, and ſenſible of guilt, that needed the aid of ſome friendly atonement. And it diſplayed this kind interceder, it pointed out this benevolent atoner to the eye of deſpairing man; one fully qualified to mediate from the purity of his will, and one abſolutely enabled to atone from the dignity of his nature; a man interceding for the ruined manhood, and a God appeaſing the offended Godhead; a friend deſcending from the throne of Heaven, and a Saviour conducting us to the happineſs of it."

"This, then, the genuine religion of our nature, which echoes the ſentiments of every feeling heart, and reflects the ideas of every thinking mind, was introduced into Britain, as early as the period of the Apoſtles—and it was favourably received---it was embraced by many---and it was perſecuted by none. The genius of idolatry and the dæmon of impurity fled before it. Here has it ever continued ſince, exalting the intellect and refining the paſſions, the parent of many a genuine ſaint. And may it ever continue here the enlivening ray of our reaſon, and the purifying principle of our conduct, till creation ſhall ſink in the final flame, and probation be ſucceeded by the final allotment!*"

* See Whitaker's Mancheſter; Vol. ii. Pp. 179, 187. Second Edition.

ART. II. *A Fair Repreſentation of the preſent Political State of Ireland; in a Courſe of Strictures on two Pamphlets, one entitled "the Caſe of Ireland Re-conſidered;" the other entitled "Conſiderations on the State of Public Affairs in the Year 1799;—Ireland." With Obſervations on other Modern Publications on the Subject of an Incorporating Union of Great Britain and Ireland, particularly on a Pamphlet entitled "The Speech of Lord Minto, in the Houſe of Peers, April* 11, 1799. By Patrick Duigenan, L. L. D. One of the Repreſentatives, of the City of Armagh, in Parliament. 8vo. Pp. 253. Price 4s. 6d. Wright. London. 1799.

ART.

ART. III. *The Caſe of Ireland Re-conſidered. In Anſwer to a Pamphlet entitled "Arguments for and againſt an Union Conſidered."* 8vo. Price 4s. Delſcett.

ART. IV. *Conſiderations upon the State of Public Affairs in the Year* 1799. *Ireland.* 8vo. Price 2s. Rivington's. London. 1769.

WE had occaſion, in the very firſt Number of our work, to pay a tribute of juſtice to Dr. Duigenan, for his maſterly defence of the eſtabliſhed inſtitutions of the country, againſt the alarming, and we will add, moſt profligate, attacks of Mr. Grattan, a gentleman who inceſſantly declaims againſt the unjuſt rigour and ſeverity of thoſe laws, to the extreme lenity and *forbearance* of which he is, perhaps, more indebted than any other perſon in his Majeſty's dominions. To demonſtrate the juſtice of this obſervation, it will ſuffice to extract two paſſages from publications of a very different nature, which, that they may be conſidered in one point of view, we ſhall here place in oppoſite columns:—

Extract from the Report of the Committee of Secrecy, of the Houſe of Lords, in Ireland— April 30, 1798.

John Hughes, *examined.*

Q.—"You have ſaid that you were introduced to Mr. Grattan, by Samuel Neilſon, (an united Iriſhman) at his houſe at Tinnehinch, in April laſt.—Recollect yourſelf, and ſay, whether you can ſpeak with certainty as to that fact? A. I certainly can.—About the 28th of April laſt, I went to Mr. Grattan's at Tinnehinch, with Samuel Neilſon; on going into the houſe, we were introduced into the library.—Neilſon introduced me to Mr. Grattan, and I ſoon after walked out, I left them alone full half an hour. I ſaw a printed Conſtitution of the United Iriſhmen in the room.

Extract from the fourth Volume of Blackſtone's Commentaries:

"MISPRISON of TREASON conſiſts in *the bare knowledge and concealment of Treaſon*, without any degree of aſſent thereto; for *any aſſent makes the party a principal Traitor*; as indeed the concealment, which was conſtrued aiding and abetting, did at the common-law: But it is now enacted by the ſtatute 1 and 2. Ph. and Mar. c. 10. that a bare concealment of Treaſon ſhall be only held a miſpriſion. This concealment becomes criminal, *if the party apprized of treaſon does not, as ſoon as conveniently may be, reveal it to ſome judge of aſſize, or juſtice of the peace.* But if there be *any probable circumſtances of aſſent*, as if one goes to a treaſonable meeting, *knowing beforehand that a conſpiracy is intended*

Q. "Can you ſay whether Mr. Grattan knew it to be the Conſtitution of the United Iriſhmen. A. I can; for he aſked me ſome queſtions about it. He aſked me alſo a variety of Queſtions reſpecting the North. When we were going away I heard Mr. Grattan tell Neilſon that he would be in town on or before the Tueſday following."

Samuel Neilſon, in his examination admitted, that he

"Either ſhewed Mr. Grattan the laſt Conſtitution of the United Iriſhmen, or explained it to him, and preſſed him to come forward."

againſt the King; or, being in ſuch company once by accident, and having heard ſuch treaſonable conſpiracy, *meets the ſame company again, and hears more of it, but conceals it; this is an implied aſſent in law, and makes the concealer guilty of principal high treaſon.*"

The book before us is equally entitled to praiſe with the Doctor's former publication. Indeed, Doctor Duigenan is one of the very few writers, who, actuated excluſively by a deſire to promote the eſtabliſhment of truth, uninfluenced by any private or perſonal motives, purſue their object with unvaried ſteadineſs, and expoſe, with undaunted firmneſs, the abettors of error, whatever be their rank, ſituation, or character. Theſe *choſen few* ſhould be cheriſhed by every virtuous mind; and the government that entertains a proper ſenſe of its own dignity or even of its own intereſt, though ſometimes deſtined to feel the juſt ſeverity of their laſh, will not fail to prefer them to thoſe deſpicable *paraſites of power*, who, deſtitute of all fixed principles, acknowledging no motive to action, but the low, grovelling, paltry motive of *ſelfiſhneſs*; without ſenſe to diſcriminate or honeſty to diſſent, create diſguſt by the fulſomeneſs of their adulation, and pollute the very objects of their worſhip by the thick vapours of their impure incenſe.

The matter of this book is ſo multifarious that an attempt at analyſis would lead us far beyond our neceſſary limits; we ſhall therefore confine our attention to ſome of its leading objects. The author of the firſt pamphlet, noticed by Dr. D. advances theſe two broad poſitions, 1. "that men ſincerely attached to the whole Romiſh creed may be as good and faithful ſubjects of the Britiſh empire as Proteſtants," 2. and "that property, by the Britiſh conſtitution, entitles the poſſeſſors to political

political power in proportion to the property, and that it is *therefore* unconſtitutional to exclude Romaniſts from a ſhare of political power in the ſtate proportioned to their property." Theſe two poſitions are completely diſſected by the doctor, who, in the courſe of this operation of critical anatomy, exhibits an uncommon portion of ſkill and ability. There is one argument, in particular, which he brings forward to prove the falſehood of the firſt poſition, which, we confeſs, appears to us deciſive and unanſwerable. He gives an extract from the 3d chapter of the fourth of council Lateran, held in 1215, which contains an injunction to all *ſecular powers*, to *exterminate heretics*, and then proceeds thus—

"But if any temporal Lord neglect to purge his dominions of ſuch heretical corruption, after being required and admoniſhed by the Church, by his Metropolitans and his other provincial Biſhops ſo to do, *let him be immediately bound in the chains of excommunication*; and if he ſhall contumaciouſly refuſe to make ſatisfaction and ſubmit himſelf to the Church within the year, *let this be ſignified to the Pope, who ſhall thereupon declare his ſubjects abſolved from their allegiance, and proclaim his territories open to the juſt ſeizure and occupation of Catholic Powers, who, after they have exterminated the heretics, ſhall poſſeſs them without control, and preſerve them in the purity of the faith, ſtill preſerving the title of the principal Lord, provided he ſhall give them no interruption, or oppoſe any impediment to their proceedings*; and let the ſame rule be obſerved with reſpect to thoſe who have no principal lords, i. e. republics.

"We decree, that not only thoſe who profeſs heretical tenets, but all receivers, protectors, and favourers of heretics, are *ipſo facto* excommunicated; and we ſtrictly ordain and command, that after any ſuch ſhall be publicly branded with excommunication, if they ſhall refuſe to make ſatisfaction and ſubmit themſelves to the Church within a year, *they ſhall be infamous, nor ſhall they be admitted to any public office or council, nor to elect any perſons to ſuch, nor to give teſtimony in any cauſe; neither ſhall they be capable of making wills, nor of ſucceſſion, as heirs or repreſentatives, to any eſtate: they ſhall be incapable of ſuing in any court, but may themſelves be ſued: if any ſuch perſon ſhall happen to be a judge of any court, his ſentence ſhall be null and void, nor ſhall any cauſe be proſecuted before him: if he ſhall happen to be an advocate, he ſhall not be admitted to practiſe; if a notary, inſtruments drawn up, prepared, witneſſed, or executed by him, ſhall alſo be void and of no effect, but condemned with their guilty framer: and we command that the ſame rule be obſerved in all ſimilar caſes.* But if he be a clergyman, let him be depoſed both *ab officio et beneficio*, that as his crime is the greater, ſo the greater may be his puniſhment."

He next gives the oath of a Romiſh Biſhop at his conſecration, by which he binds himſelf not only to preſerve and defend, but

alſo to *augment* and *promote* the Papal power; and farther ſays, "hereticks, ſchiſmatics, and rebels to our holy father and his ſucceſſors, *I ſhall reſiſt and perſecute to my power.*"

This is followed by the quotation of a paſſage from "A Paſtoral Letter" of Dr. Troy, the Romiſh Archbiſhop of Dublin, publiſhed in 1793, in order to prove, 1ſt. The nature of the Papal ſupremacy; and, 2d. The binding authority of General Councils over all Roman Catholics.

"It is a *fundamental article* of the Roman Catholic faith, that the Pope or Biſhop of Rome is ſucceſſor to St. Peter, Prince of the Apoſtles, in that See; he enjoys by divine right a ſpiritual and eccleſiaſtical primacy, not only of honour and rank, but of *real juriſdiction and authority*, in the univerſal church. Roman Catholics conceive this point as clearly eſtabliſhed in the ſcriptures, and by the conſtant tradition of the Fathers in every age, as it is by the *expreſs deciſions of their General Councils, which they conſider as infallible authority in points of doctrine.*"

Now it appears to us to be a duty incumbent on all Roman Catholics who aſſert their right to a participation of political power, not merely to make general profeſſions of loyalty and attachment to the Conſtitution, but explicitly to diſclaim the authority of this Council of Lateran; for if that be deemed binding, as Dr. Troy maintains the deciſions of all General Councils to be, to aſſert that no danger can accrue to a Proteſtant Government from the admiſſion of their claims to an equality of political power, is to offer an inſult to the common ſenſe of the nation. On this ſubject we certainly ſpeak without *prejudice*; far from being hoſtile to the Catholics, we have been reproached by certain fanatics for the favourable diſpoſition which we have evinced towards them. Many of them, as individuals, we know and eſteem; and happy ſhould we be to ſee them in poſſeſſion of every privilege compatible with the ſafety of the eſtabliſhment. But when we conſider them as a body, as ſuch a powerful body too as they conſtitute in Ireland; when we ſee their prelates bound by their oath to the *reſiſtance* and *perſecution* of all the members of the eſtabliſhed church; and all of them ſubjected to a foreign authority claiming the right of abſolving ſubjects from their oaths of allegiance; we muſt cordially join the worthy and learned author of this Tract in his forcible concluſions, in his ſolemn proteſt againſt the admiſſion of claims which, under theſe circumſtances, we cannot but regard as totally incompatible with the ſafety of our Conſtitution in Church and State. We formerly ſuggeſted (P. 304. Vol. III.) that the *coronation oath* ſupplied

an

an effectual bar to any ſcheme which would have the effect of endangering the eſtabliſhed religion of the country, "ſo long as we have the happineſs to poſſeſs ſuch a Monarch as now ſways the ſceptre of theſe realms." The Doctor feels the ſame ſecurity, he ſays, (P. 36.) "His Majeſty, a truly pious prince, will never be induced to concur in ſo fatal a meaſure, but will conceive that his concurrence would be a violation of his coronation oath, inaſmuch as it would directly tend to the overthrow of that religious eſtabliſhment which he has ſolemnly ſworn to maintain and defend." And (in P. 101) he farther convinces his readers that he entertains very juſt ideas reſpecting the nature of that oath.

"I once heard it roundly aſſerted, that, if the Houſes of Lords and Commons ſhould agree on a bill for ſubverting the Proteſtant Eſtabliſhment in Ireland, his Majeſty, notwithſtanding his coronation oath, would be bound to give it the Royal aſſent, and thereby eſtabliſh it as a law, becauſe his coronation oath in all particulars is ſo to be conſtrued, that it is not binding againſt the opinion of the two Houſes. I never can agree with ſuch reaſoning---I cannot find any ſuch ſaving in the coronation oath: it is an abſolute oath; and I never can allow that the two Houſes of Parliament have any ſuch power, as that of diſpenſing with the obligations of poſitive oaths: I believe and hope, that the Parliament never will aſſume the power of abſolving from the obſervance of oaths: it would thereby aſſume the power arrogated by the Pope, which is ſo much and ſo juſtly reprobated by all good Chriſtians. And as his Majeſty is bound by his coronation oath inviolably to maintain the Proteſtant religion as it is now eſtabliſhed in Ireland, ſo is he bound to reſiſt all conceſſions of privileges to any claſs of his ſubjects, which would impair or weaken that eſtabliſhment; though perhaps they would not be at firſt attended, or immediately followed, by its total ſubverſion."

One very ſtrong fact advanced by the Doctor, in oppoſition to ſome of his adverſary's arguments reſpecting property, is that no leſs than *forty-nine parts out of fifty of the landed property of Ireland are veſted in Proteſtants*; and he corrects his groſs miſrepreſentation reſpecting relative numbers of Catholics and Proteſtants, by ſhewing that the former are only in the proportion of *two to one* to the latter. Yet the Monthly Reviewers who reviewed this Pamphlet here diſſected, entitled "The Caſe of Ireland re-conſidered," in their Number for March 1799, (P. 337), and who devoted to it a greater portion of their Number than they ſometimes aſſign to a quarto volume of important matter, do not ſcruple to adopt the miſtatement of the writer, reſpecting both the population and property of the Iriſh Proteſtants; their poſſeſſion of even nine-tenths of the property (though

Dr.

Dr. Duigenan proves them to poſſeſs a much larger proportion) they repreſent as "an *unnatural* diſproportion;" and they take for granted that *three-fourths* of the people are Catholics, and hence exclaim with the writer, "ought three-fourths of the people of Ireland to be ſhut out from the full and equal benefit of whatever Conſtitution ſhe is to have?" They labour hard to promote the circulation of the Tract, by repreſenting it as "an important Pamphlet" written "with great temper and *ſtrength* of *argument*," by "a ſenſible man, and a *friend to juſt Government*." If their ideas of a *juſt Government* correſpond with thoſe of the writer, whom they ſo loudly praiſe, it is no calumny to ſay, that they muſt be enemies to the political and eccleſiaſtical inſtitutions of this country, and, if they act conſiſtently, friends to a revolution in both. This, we think, will appear evident to our readers, on peruſing our farther remarks on Dr. D.'s Strictures on the production of this *ſenſible man*.

In the true ſpirit of Jacobiniſm, the writer of "The Caſe" repreſents the revenue of the church as left to the diſcretion of the State, on which the Doctor makes ſome juſt remarks, which we ſtrenuouſly recommend to the Duke of Bedford, who advanced a ſimilar poſition in the Houſe of Lords, in the ſpring of 1798, as may be ſeen by a reference to the Parliamentary Reports of that period.

"The revenues and property of the Church are by the Britiſh Conſtitution juſt as far diſpoſable of by the State as the revenues and property of the laity, and no farther. The State has a right to demand a reaſonable part of the property of all its ſubjects, laity and clergy, by way of tax, for the ſupport of civil and military eſtabliſhments, ſufficient to ſecure the nation in peace at home, and cauſe it to be reſpected by foreign nations, to repel and puniſh their aggreſſions. Until of late years, when the regular ſittings of convocations of the clergy came to be diſcontinued, they taxed themſelves, and were not ſubject to taxation by the Commons. But this author means by his poſition, that the State, has a right to ſeize on all the revenues and property of the Church at its pleaſure, and to apply it to what uſe it pleaſes, that is, to confiſcate it. This doctrine he very explicitly avows and maintains in the 31ſt page of his pamphlet. The State, being eſtabliſhed for the protection, and not for the deſtruction of property, has no more right, by the Britiſh Conſtitution, to act in ſuch manner in reſpect to the Church, than it has to ſeize on and confiſcate all the eſtates and property of the laity; neither has the State, by the ſame Conſtitution, any right to lay any greater tax on eccleſiaſtical than on lay property. Some of our countrymen, who have been educated in France, are conſtantly debaſing our language by introducing Galliciſms into our phraſeology: in the ſame way

thoſe

thoſe who have learned their politics in the modern French ſchool, are for ever obtruding the flagitious, anarchical, political principles of the French Atheiſts upon us, as if they were part of our conſtitutional principles, endeavouring thus to corrupt and debaſe our conſtitution. This author betrays his French inſtitution and politics, and his utter ignorance of the Conſtitution of his country, in numberleſs inſtances, one of which is, his doctrine reſpecting the inexpedieney and inutility of a church eſtabliſhment, and the juſtice of the confiſcation of all church revenues. Under the influence, or rather pretended influence, of this doctrine, the French Atheiſts robbed their national clergy of all ſupport, and then exterminated them, and all Chriſtianity, with fire and ſword; juſtifying their robbery and ſacrilege by this doctrine; their murders and baniſhments, by the neceſſity of ridding themſelves of the people they had robbed: indeed it has been, in all ages, the practice of French robbers to murder thoſe they have plundered. Such are a few of the unconſtitutional doctrines which this Foniſh writer has publiſhed for the peruſal of the ſubjects of the Britiſh Empire! and ſuch the arguments by which he attempts to recommend and juſtify the ſubverſion of our Conſtitution in Church and State, and the erection of popery on its ruins!"

(To be continued.)

ART. V. *An Epiſtle to a Friend, with other Poems. By the Author of the Pleaſures of Memory.* 4to. Pp. 49. London. Cadell. 1799.

THERE are ſeveral poets of the preſent day, who, pleaſing the ear by the muſic of their verſe, and touching the heart by tender ſentiment, have ſo far inſinuated themſelves into the public eſteem, as to be applauded in terms which poſterity can never ſanction, but will deem the effuſion of fleeting admiration. Sober criticiſm, uninfluenced by the panegyric of the moment, will endeavour to appreciate literary talents or genius, according to the unvarying principles of truth. Yet, to aſſign his proper rank to a favourite, who has been haſtily raiſed above his betters, may be deemed an invidious, and is, certainly, no agreeable taſk.

Among thoſe, to whoſe elevation we allude as precipitate and injudicious, we ſcruple not to claſs Mr. Rogers. Not to mention thoſe extrinſic cauſes to which many have aſcribed his popularity, it is chiefly, we think, to the melody of his numbers, and the pathos of his ſentiment, that Mr. R. is indebted for his temporary ſtation of a poet.

Mr. Rogers, unqueſtionably, poſſeſſes a good ear, a refined taſte, and a delicate ſenſibility. This is no mean praiſe. But this will not ſatisfy thoſe warm admirers, who, poſſibly, from a congeniality of principle with which the muſes have no

concern,

concern, can deſcry no blemiſh in the object of their admiration, ſuffer their partiality wholly to obſcure their judgment, and laviſhly praiſe, in the bard, the very qualities in which he is moſt ſtrikingly deficient. Thus, in their panegyric (it cannot be called a critique) on the poem before us, the Monthly Reviewers commend, in the higheſt ſtrain of adulation, the *originality* of the poet's genius. But, whatever his partial admirers may aſſert, it is our decided opinion, that he has not yet diſcovered, in any part of his poems, one trait of original genius.

In the "Pleaſures of Memory" we frequently trace Mr. Rogers in the Snow of Goldſmith and other poets. And, for the poem before us, we have detected a plagiariſm, in the only paſſage, which ſeems to have any pretenſion to novelty.

"When Chriſtmas revels in a world of ſnow,
And bids *her berries bluſh*, her carols flow;
His *ſpangling ſhower* when *froſt the wizard* flings,
Or, borne in *ether blue* on viewleſs wings,
O'er the *white* pane his *ſilvery foliage* weaves,
And *gems* with icicles the ſheltering eaves;
Thy muffled friend his *nectarine-wall purſues*,
What time the ſun the yellow crocus wooes,
Screen'd from the *arrowy north*; and duly hies
To meet the morning rumour as it flies."

Some of the moſt ſtriking expreſſions in theſe elegant and poliſhed lines will be recognized in Philip's Epiſtle to the Earl of Dorſet——

"From frozen climes and endleſs tracts of ſnow,
From ſtreams which *northern winds* forbid to flow."

* * * * * *

——"Every ſhrub, and every blade of graſs,
And every *pointed thorn ſeem'd wrought in glaſs*;
In pearls, and *rubies*, rich the hawthorns ſhow,
While thro' the ice the *crimſon berries glow*.
The thick-ſprung reeds, which watery marſhes yield,
Seem'd *poliſhed lances* in a hoſtile field.
The ſtag in limpid currents, with ſurpriſe,
Sees *cryſtal branches* on his forehead riſe:
The ſpreading *oak*, the *beach*, the towering pine
Glaz'd over, in the *freezing ether ſhine*.
The frighted birds the rattling *branches* ſhun,
Which wave and *glitter* in the diſtant ſun."

* * * * * *

"The crackling wood beneath the tempeſt bends,
And in a *ſpangled ſhower* the proſpect ends."

——"While

——" While he thinks the fair *illuſion* true,
His wandering feet the *magic paths purſue.*"

We give Mr. Rogers full credit for his beautiful compreſſion of Philips's expanded ſentiment. With an art, peculiarly happy, our poet condenſed the " crimſon berries of the hawthorn, glowing through ice, and rich as rubies," into " berries that bluſh"—ſeized the " magic illuſion" from poor Philips, and made " Froſt" a " wizard"—ſtole for him " the ſpangled ſhower"—and, from " the thorn that ſeem'd wrought in glaſs," and " the branches of the pine, and beech, and oak that glaz'd over, glitter'd in the freezing ether," bade him " borne in ether weave his ſilvery foliage over the white pane;" and turned " the northern winds and poliſhed lances," into " the arrowy north."

Such merit we acknowledge with pleaſure. The iron of Philips, we own, was, by an early proceſs in the mind of Rogers, converted into copper: but, whilſt we admire the ſplendour of the one, we muſt not deſpiſe the ſolidity of the other. It would be more, indeed, to our purpoſe to ſay (if we may be allowed to ſport with the analogy) that Philips's was an iron-bar, which, in the poſſeſſion of Rogers, was changed into copper: but how did Rogers poſſeſs himſelf of it! He ſtole the bar. Is the bar, then, become the property of the thief from the circumſtance of its tranſmutation?——Be the opinions of caſuiſts on this queſtion what they may, we cannot but proteſt, in plain language, againſt the diſingenuouſneſs or faſtidiouſneſs of Mr. R. in not referring us to Philips as the original of the beſt poetry in the epiſtle before us. Philips is, confeſſedly, far inferior to our author as a poet:—a circumſtance, which the latter will ſcarcely preſume to plead, in extenuation of his offence.—We cannot quit this paſſage without noticing the ſtrange expreſſion

" Thy friend his nectarine *wall purſues.*"

To " *purſue a wall*" is, in truth, an odd phraſe: It ſerved us as a clue for the detection of the plagiariſt *.

In

* We cite, from Hurd's MARKS OF IMITATION, the paſſage alluded to above; and we cite it with a view of bringing that admirable eſſay before the eyes of the critics, which we conſider as the very pole-ſtar of criticiſm. " If to ſingularity of ſentiment you add the apparent harſhneſs of it, the ſuſpicion grows ſtill ſtronger.—B. Jonſon,

In this little poem there is ſcarcely one fine unborrowed thought. The author is either a plagiariſt or an imitator.—One of his happieſt imitations is contained in the two following lines:

" Ah, moſt that art my grateful rapture calls,
Which breathes a ſoul into the ſilent walls."

See Cicero—" Poſtea vero' quàm Tyranno mihi libros diſpoſuit, mens addita videtur meis ædibus."

The lines towards the end of the epiſtle ſpeak to the feelings:

" If, when this roof ſhall know thy friend no more,
Some, form'd *like thee*, *ſhould once*, *like thee*, *explore*;
Invoke the lares of his *lov'd retreat*,
And his lone walks imprint with *pilgrim-feet*;
Then be it ſaid, (as, vain of *better days*,
Some grey domeſtic prompts the partial praiſe)
Unknown he liv'd, unenvied, not unbleſt;
Reaſon his guide, and happineſs his gueſt."

In tranſcribing this paſſage we could not but revert to our firſt poſition, that Mr. R. is far from being an original writer. The ſecond line we marked for its awkwardneſs. For the reſt, who recollects not among the modern poets—" *lov'd retreat*"—" *pilgrim-feet*"—" *better days*," &c. &c.?

In the ſtanzas " to a Friend on his Marriage," we diſcover nothing either new or graceful. The laſt two lines are very exceptionable: " *eyes*" cannot " *gild*," nor can a " *current*" be gilded.

" The Farewell," is pretty. But the ſtanzas " to the Gnat," are overcharged with monſtrous imagery. They bring to our minds the ſounding enigmas in the Lady's Diary, " Parturiunt montes," &c. &c.——

---

in his prologue to the Sad Shepherd, is opening the ſubject of that poem. The ſadneſs of his ſhepherd is

For his loſt love, who in the Trent is ſaid
To have miſcarried; 'las, what knows the head
Of a calm river whom the feet have drown'd."

Who beſides ever heard of the feet of a river? Of arms, we have. And ſo it ſtood in Jonſon's original.

" Greateſt and faireſt Empreſs know you this,
Alas, no more than Thames' calm head doth know,
Whoſe meads his arms drown, or whoſe corn overflow."

Jonſon's unnatural uſe of the image detects his imitation." Hurd's Horace, 4th edit. Vol. III. Pp. 191, 192.

" Now

" Now near, and nearer ruſh thy whirring wings,
Thy dragon-ſcales ſtill wet with human gore:
Hark, thy ſhrill horn its fearful larum flings!
I wake in horror, and dare ſleep no more!"

Theſe are the concluding verſes of the addreſs to——a Gnat!!

ART. VI. *Gleanings in England, deſcriptive of the Countenance, Mind, and Character of the Country.* By Mr. Pratt. Vol. 4th. 8vo. Boards. Longman and Rees. 1799.

IN the cloſing number of our firſt diviſion we ſtept ſomewhat out of our way to notice the intellectual harveſt which the author of this volume had offered to the public, antecedently to the appearance of our Journal. But we deemed a ſummary view of the parts which had gone before neceſſary to a right eſtimate of what has followed; and we allowed that harveſt to be rich and plenteous, notwithſtanding the tares and poppies which, from the negligence of the huſbandman, or the exuberance of the ſoil, ſhot up, here and there, with the wheat. But we have poſtponed our ſurvey of this remarkable book till we could allot to it, what ſuch a book has a right to claim, an *undivided attention.* Some time has elapſed ſince we paid it this juſt diſtinction; and we were in the act of delivering our opinion of its merits, as an article of Original Criticiſm, to which it is every way entitled, when the Arch-critics, like the Arch-fiend of old, equal in malice, though inferior in wiſdom, poured forth their uſual collection of ignorant abuſe, the toad-like accumulation of monthly venom, which, with hereditary ſpite, they are accuſtomed to throw over the faireſt works of genius and ſcience.

" A ſorry ſet of reptiles," as Mr. Pratt has himſelf forcibly deſcribed them, " which, not only eject the venom they engender in their *own* heads and hearts; but, by a baneful kind of proceſs, extract freſh ſupplies from the ſweeteſt flowers of poeſy, and from every precious intellectual ſubſtance they literally feed upon and diſgorge." " How many hundred of theſe miſcreants," adds Mr. P. with kindling indignation, " have crept like vipers into the wreathes of our Britiſh Bards, banquetted on the beauties of which they were formed, but like the bloated fly died amidſt the ſweets. The ſpoiler periſheth, the wreath remains; the one is ſwept, like the atom, away, and of the other not a laurel leaf ſhall be injured."

The antidote by which we profeſs to expoſe and to expell the poiſon of theſe reptiles, being now called for, as it too often is, we muſt enter on a wider field of obſervation, and, in that compartment of our Journal, denominated the "*Reviewers Reviewed*," incorporate our defence of the author, with the expoſition of the critic. For although we think the writer of ſuch a performance, as that before us, is to be *congratulated* on ſuch a cenſor; and that to be attacked by ſo puny an aſſailant, who has no one feature of merit and nothing to relieve inſipidity, but malevolence, is really an event rather to be wiſhed than deprecated; being, in this inſtance, as in numberleſs others, like the attack of a gnat upon a lion, from whoſe mane, as Johnſon ſtrongly expreſſes it, the miſerable inſect is cruſhed by one annihilating ſhake, yet it is of ſome conſequence to the cauſe of literature, a ſacred cauſe, and which embraces far more important objects than the applauſe or cenſure of the work under our preſent conſideration; or, indeed, of any other individual production, however excellent,—*even the good of the whole republic of letters*—while ſuch critics have any readers left, a court of appeal from the ignorance and malice of the former ſhould continue open. The developement of the *deſign* of this intereſting, and, as we may call it, *national* performance, as given in the prefatory advertiſement, will, perhaps, be the moſt ſatisfactory mode of making its aim known to the reader. Previouſly, therefore, to what we have to obſerve on the volume itſelf we ſhall allow the author to explain himſelf: ſo far following the example of the critics on whoſe ſtrictures we ſtand pledged in due time to comment.

Mr. Pratt tells us, that his

"Grand view has been to preſent a juſt and honourable idea of this important country, as a whole, from a fair and liberal ſurvey of its parts, taken in ſeveral journeys upon its animated ſurface; with deſcriptions from immediate objects and reflections, moral, natural, political, or perſonal, either in connection with, or ariſing out of, them. And the motive which ſuggeſted this plan, (beſides a compliance with the wiſhes of an amiable foreigner, who, in a peruſal of many contradictory accounts, was ſtill at fault how to ſettle our pretenſions in any of the above-mentioned particulars,) was, and is, a moſt ardent deſire to promote DOMESTIC PEACE AND UNION! If the plan were executed but half as well, as the ſentiment that gave it birth is ſincere and commendable, the content of the author's heart, which has been glowing even in the attempt, would, *indeed*, be abſolute! At any rate, there never has been, moſt likely there never ſhall (will) be—a criſis in the Hiſtory of Great Britain, or of the Univerſe, when ſuch an attempt can more favourably be made

in

in point of time, than at the moment in which, with a throbbing heart, he is now about to preſent it to his correſpondent abroad, and to his countrymen at home."

We perfectly ſubſcribe to the patriotiſm and ingenuity of this *deſign*, and we give the author full honour for the ſpirit, truth, and general force of the execution. Neither do we heſitate to allow, that the reſemblance of the portrait, which he has given of this *truly* great nation, *doth* diſcover "much ſkill in the drawing, delicacy in the tints, and fitneſs in the keeping," and while we expreſs our concern to hear that health has for ſome time been wanting to our painter, we cannot but feel a hope that the preſent bold and beautiful outline may gradually be filled up; and that, ſo far from its being the laſt time of his holding the pencil, it may long be permitted him to continue our entertainment by various other pictures of his country, or of his own mind and imagination.

In our eſtimation, the "Gleanings" of Mr. Pratt are the moſt important of all his publications, and his Gleanings of *England* more important than any of the former volumes; not only as illuſtrating his own character, but as throwing light on the countenance, mind, and character of this country.

From his mode of travelling he found various opportunities for obſervation which have rarely been preſented to other writers; and from his turn of mind, and temper, and feelings, he has, for the moſt part, enlivened his narratives, and coloured his deſcriptions, in a manner peculiarly engaging. It is true, we have ſometimes thought that, in his pictures of life and manners, his own portrait ſtands rather too forward in the groupe. This may happen partly from the company he is with, the ſituation he is in, and partly from his having choſen the epiſtolary form of writing, which enforces a frequent uſe of the firſt perſon, yet he generally exhibits himſelf in attitudes ſo intereſting, that if, for a moment we are offended with the egotiſt, we are pleaſed and warned by the philanthropiſt; and feeling him to be the true delineator of Nature we dwell fondly on the ſcenes he draws, and loſe the memory of what at firſt ſtruck us as ſuperfluous, in gazing on ſome touching picture painted to our hearts, or of ſome unexpected pleaſantry played off upon our fancy. Theſe, joined to a conſtant good humour, and ſet off by a never-failing candour, conciliate our perfect good will; and before we get to the end of almoſt any performance of our author we find our occupation of critic is gone, and, with all his digreſſions, we follow him in his deviations with pleaſure, take our leave of him

him not without reluctance, and feel for him, as we ſeparate, the loving-kindneſs of a friend.

We ſhall proceed to exemplify theſe remarks by illuſtrations, which we think will be accepted by thoſe who have read the work, as good ſpecimens of the whole compoſition.

The attractive manner in which the author has epitomized the contents, is not unworthy of notice and adoption; as it happily incites that curioſity which, in the peruſal of the work, is ſo amply gratified. To do this, ſo as to accumulate, rather than decreaſe, the intereſt, is a point of no ſlight difficulty; becauſe to paſs this point is to weaken the force of our object, whatever it may be, by preſſing on us the yawning iterations of a twice told tale. This is a very common fault which, by a variety of pleaſant compreſſions that give the general idea, yet make us eager for the detail and expanſion of the ſubject, Mr. P. has ſo ſkilfully avoided, as to make the table of contents not the leaſt amuſing part of his entertaining volume.

Speaking of the climate of England the author obſerves,

"The prejudice *of* our fogs and the *vapourous* evils they are preſumed to engender, even to the mixing with our blood till they convert us into ſelf-murderers, is, I know, ſo ſtrong, that I prepare you for my determined vindication of my country on this matter.---That, ſaid our ſecond Charles, is the beſt climate where a man can be abroad in the air with the moſt pleaſure, or, at leaſt, without trouble or inconvenience, the moſt days in the year, and the moſt hours in a day; and *that* I can be in England."

The excurſion to Bromley, in Kent, (Letter the 3d) preſents us with a poetical landſcape of the pen, which the happieſt pencil might envy. It contains "a SUMMER TRIBUTE TO NATURE;" a tribute which nature may be well gratified to accept. This poem is introduced by the following agreeable reflections:

"That the pureſt air ſhould aſſiſt in producing the pureſt pleaſure both of thoughts and feeling is natural. It is reaſonable, that the imagery of nature, in the diverſity of her beauties, preſſing on the eye and entering into the heart, ſhould not a little diſpoſe us to ſuch ſenſations and ideas. Perſons reſident in the country may, perhaps, be leſs ſuſceptible of this than its occaſional viſitors. We know that the conſtant ſight of the moſt captivating objects invariably diminiſhes their attraction. The loveliеſt flower may bloom and die unheeded by him whoſe *villa* is ſituated in the midſt of a garden; and the fineſt ring of bells will ſcarcely be heard by thoſe perſons who live in the precincts of a church."

By omitting a few ſuperfluities we truſt we have not injured this period.

Of

Of the "Tribute," thus brought under the eye, the beauties are numerous, the errors few. The paſſage beginning with the line, (P. 38.)

"Welcome that well-known walk between the wheat,"

is of pre-eminent excellence; yet finds a powerful rival in

"Yon poor almſman living on the gate,
He ſcarce can open to the paſſenger,
Into whoſe well-remember'd cap of ſerge
My Poet's purſe has each returning year
Dropt its ſcant mite, and bleſt it as it fell,
Speaks in the ſilent language of his ſmile,
To ſee me once again more near my heart,
And in the deepen'd wrinkle that I trace
In his ſunk cheek, ſince laſt I bade farewell,
Than all the ſounds of Nature's minſtrelſy,
Which have mine ear regal'd in this green walk,
Or all the bloſſoms which the ſun has pour'd
To charm mine eye into the lap of May."

The due meaſure as well as beauty of the following line:

"To feed upon the (vernal) banquet as it blooms,"

may be mended by leaving out the word *vernal*. There are other imperfect lines, ſuch as,

"That bow'rs him while he ſings, or holds."
"They are the ſovereigns of the ſcene! theirs——"
"And all things elſe," &c.

The deſcriptions of the vagrant butterfly of Avaro, who,

——————"in one ſhort day
The day of trouble too, forgot the man
Who from a wreck built up his bark again,
And ſent him proudly on a golden voyage;
From whence returned he ſaw his helping friend,
Saw his preſerver ſtruggling with the ſtorm,
And left him to the billow."

Page, 40.

The idea of the pathway "not wide enough for two," in "Sympathy" (a beautiful poem of our author) is here expanded very gracefully—

"The brook unſeen-*muſician of the way.*"

And the Linnet and the Schoolboys are above praiſe. One would ſuppoſe the arch-critic deſigned to inſinuate they

were

were *beneath* it; for, after informing us, "ſome *pieces of poetry occur in the volume*;" he quotes three unconnected lines from this pleaſing "Tribute" only to give the reader an idea that, occaſionally, the lines are too long, and ſometimes too ſhort. He has an eye to diſcern, and a head to invent, a blemiſh; but where is the ſoul to bring forward and fondly cheriſh and applaud a beauty? We are ready to admit ſome of the ſhades, but are there no lights? Let the reader peruſe the verſe and judge between us. In a note Mr. Pratt has juſtly characterized the writings of Dr. Hawkeſworth who, "ſo as much of the ſtrength of Johnſon as was either uſeful or agreeable, added that ſweetneſs and amenity in which that great man was deficient." At the "Hamlet of Lee environed by the villas on Blackheath," Mr. P. had an opportunity, of which he has moſt touchingly availed himſelf, to obſerve a ſingular inſtance of conjugal affection, with a deſcription and animated eulogy on which, and an effuſion of tender ſentiment on poſthumous attachment, he concludes his third letter. The Note, P. 54. in honour of an amiable nobleman ſuffering under a ſimilar affliction "in every line of whoſe monumental tribute to his counteſs, the lover, huſband, and widower are manifeſt," is aptly introduced and highly worthy the encomium of a writer, who has ſenſibility to feel and genius to record the inability of others.

(To be continued.)

PETER PINDAR's NIL ADMIRARI.

TO THE EDITOR.

SIR,

MUCH as I have been diſguſted by many articles in the Monthly Review, I never was more ſo than by the peruſal of the ſhameleſs critique and indiſcreet eulogium on Peter Pindar's low, wretched, Grub-ſtreet attempt, not only to vilify Mrs. More and the Biſhop of London, but to ſap the foundation of every moral and religious principle; which, if not enough to damn the Review, muſt at leaſt render the proprietor contemptible in the eyes, not only of all ſerious well-diſpoſed perſons, but of every one in whoſe breaſt any ſentiment of rectitude ſtill remains, for ſuffering ſuch an article to be inſerted.

Wit may, I admit, be ſo blended with *prophaneneſs* as to make it difficult not to be ſtruck with the one, at the ſame time

time that we hold the other in abhorrence; but, notwithſtanding, the Reviewer tells us, that this performance of Peter's "is executed with his uſual, original, and playful wit;" was he to be brought to the *ſtrappado*, he would find it difficult to produce a ſingle inſtance, bordering either on *wit, humour, or pleaſantry*, in the whole compoſition; and, after the ſhocking inſtances of blaſphemy and impiety, which it is well known he ſcruples not to utter in common diſcourſe, what muſt that man be who can attempt inſidiouſly to palliate or gloſs over what no good or ſerious perſon can for a moment ſanction or approve?

ANTI-PROFANUS.

MISCELLANIES.

LETTER I.

TO A PREDESTINARIAN.

MY GOOD BROTHER,

I FIND that you are one of the Predeſtinarians of theſe latter days. You are aſſured of your own ſalvation, and look with pity on us poor, unlearned, Chriſtians, who are left behind, and dare not think ſo highly of ourſelves as you do. *We* take the *whole* word of God, as the rule of our faith and obedience: *you* take a *part* of it; and that part you interpret, in ſuch a way of your own, as to endanger all the reſt. *We* are taught, as plainly as words can teach us, *to make our calling and election ſure*. But why ſhould we do ſo, if our election, like your's, is *ſure* already? If you can once bring yourſelf to think that you *ſtand*, you are ſafe; whereas the Apoſtle lets me know, that I am, from that moment, in danger; and accordingly bids me *take heed leſt I fall*. But no ſins can make *you* fall; becauſe God is ſo partial, that, in favour to you and ſome others, he diſtinguiſhes between the ſin and the ſinner, and ſees not the one for the ſake of the other: whereas I am told, that *the ſoul that ſinneth, it ſhall die*; and that there is *tribulation and anguiſh upon every ſoul of man that doeth evil*, without diſtinction of perſons. How ſtrange is it, that you and I ſhould find in the ſame ſcripture two ſuch different religions! What will unbelievers ſay? Will they not ſay, that we are both mad? I am as well aſſured that I ſhall be ſaved as you are; but I am not aſſured on your principles. You will be ſaved in preference to others: I humbly hope to be ſaved *even as others*. I am no

where taught in the Scripture, nor have I any private revelation of it, that my Chriſtian baptiſm gave me any privilege, which baptiſm does not give to other Chriſtians. I am aſſured, and I believe it, that *God is no reſpecter of perſons*; whereas, with you, he is nothing elſe. So the Jews thought; and that they themſelves were the perſons reſpected. As ſuch, they juſtified themſelves, and deſpiſed all others, as ſinners of the Gentiles; which opinion led them to their ruin. I never met with any perſuaſion which comes nearer to theirs than your's doth. But here you will ſay, you are no Jew. The Jews hated Jeſus Chriſt; but you love him. And I believe what you ſay. But do you love him *in ſincerity?* Have you no reſerves? Perhaps you have neither ſeen nor heard, and will not believe me, but will rather be angry with me, when I tell you, that the contempt, which was formerly ſhewn to the *perſon* of Jeſus Chriſt, is now ſhewn to his *Church*, which is his body; and that, as his own death was the beginning of Chriſtianity, ſo the death of his Church will be the end of it. When I ſpeak of his Church, I mean that *ark* which is *now* on the waves of this troubleſome world, towards a new heaven and a new earth, wherein dwelleth righteouſneſs; I mean that *Church in the wilderneſs* which is now travelling to the Land of Promiſe; containing many enemies within the camp, and having many more without, who are all waiting for its deſtruction, and boaſting that it is near at hand.

Your way of proving your election is alſo very weak, and will bear no examination. For what teſtimony have I but your own word; while your works (as we ignorant people underſtand them) ſpeak a very different language? But you add, that it muſt be true becauſe you *feel it*; and you ſay this ought to ſuffice. But it will not ſuffice; for it is the very witneſs which I am warned not to take; becauſe, as it comes *from yourſelf*, it is not true; (ſee John 5; 8.) and it opens a door to all manner of impoſture and deluſion. For if I am to believe what one man *ſays of himſelf*, why am I not to believe another? Some better rule, therefore, is wanting; and our Saviour himſelf tells me, that there muſt be *a ſecond witneſs*, and that this muſt be the witneſs *of God*, in ſome ſhape or other: unleſs, therefore, a man can produce it, I am not bound to believe him. I ſhall ſtill think, that the man, who is *his own witneſs*, is a falſe man, whether I can detect him or not. Here, neighbour, I have got you upon new ground, which, perhaps, you never ſaw before. But ſtudy your Bible better

than

than you have done, and you will find that I am right, and that there is more error, and more *ſorts* of error (in the world) than you have hitherto been aware of.

You and your companions think that the Goſpel is in a very flouriſhing ſtate: but I ſee and lament the contrary. I ſee much evil under the name and appearance of good. You think the age of impoſture is paſt; and that Satan has laid aſide his old devices. You ſee him with his robe of light *on*—I ſee the *wolf ſtript:* and whatever ſhape he may aſſume to deceive the ignorant, I pray daily and earneſtly that the flock of Chriſt may be defended from him.

One more important queſtion I muſt aſk you. If, by your election, you mean that your final ſalvation is determined; how then is God to judge the world? Are you to judge firſt, and is God to judge afterwards? Suppoſe that he and you ſhould judge by two different rules; where are you then? Suppoſe you ſhould put evil for good; (which has been a common miſtake in all ages) will God follow your example? We are, therefore, bid *to judge nothing before the time*; till God, who alone is fit to judge, *ſhall bring to light the hidden things of darkneſs:* then ſhall ſtrange things appear, now totally unexpected and unknown. Then the applauſes of a miſtaken world, and of a man's own falſe heart ſhall ſignify nothing. No praiſe ſhall be laſting, but that which cometh only from God.

I have now given you, with that truth and friendſhip, which you may expect from a brother, my three grand objections againſt your new law of *Predeſtination.* I do not, I cannot, receive it. Firſt, becauſe God is no reſpecter of perſons: ſecondly, becauſe no man can be admitted as his own witneſs: and thirdly, becauſe God ſhall judge every man according to his works. Theſe objections are ſo ſhort and plain, that you muſt underſtand them. You cannot plead ignorance. Can you anſwer them? If you cannot, you ſhould *ceaſe to prevent the right ways of the Lord;* you ſhould come down from your high thoughts, and ſerve God with me, in the good old humble way of faith, hope, and charity, which will never miſlead you: and may God direct us both in the ſame, for the alone merits of Jeſus Chriſt our Lord. So ſhall we be able *to ſtand in the evil day.* In which prayer I hope you will join with your faithful brother and humble ſervant.

Jan. 1, 1800. PHILALETHES.

INTERNAL FEELING.

A Sincere friend of the Britiſh Critic begs leave to remark on an expreſſion which occurred in the laſt month in the Review of Mr. Owen's Chriſtian Monitor—"profeſſing true faith without ſincerity, without internal feeling." Sincerity and internal feeling are here claſſed together, as if they were the ſame; or as if there could be no ſincerity without internal feelings.—Sincerity is one thing, but internal feelings are another. A man may know if he ſincerely examines himſelf whether he be ſincere, but internal feelings are vague and blind guides ever changing, and never able to convince others.—If internal feeling be admitted, the door is opened to every deluſion of fanaticiſm. Animal ſpirits, or even the ſtate of the atmoſphere, may produce varieties of internal feelings. They will differ in the young and old, in male and female. If feelings be one guide, then the humble and the modeſt may oft times be dejected with deſpair, becauſe they have them not. The bold and the forward may be elated with joy and confirmed in preſumption merely by "internal feelings;" by an unuſual flow of ſpirits; by a ſtrength of conſtitution, or even the peculiar nature of a diſeaſe. I eſteem the Britiſh Critic as a firm friend to the church of England, but in that church I diſcover nothing to countenance "internal feelings." This is the great foundation ſtone of the Quakers. All is reſolved into feeling. The inſpiration of ſcripture; the concluſions of reaſon, and the reſults of experience are all reduced to the vague ſtandard of "internal feeling."

W. A.

Strictures on a Paper which appeared in the Monthly Magazine for October, ſigned M. N. and entitled "Remarks on certain Reſolutions, lately paſſed, concerning the Public Finances."

IT does not require any great portion of ſagacity to diſcover, that this Paper came from the pen of Mr. WILLIAM MORGAN, a gentleman who, for ſome years, has delighted to undervalue and decry the reſources of his country, and to ſpread diſtruſt and diſmay through the land: thus inſpiriting our enemies to prolong the preſent conteſt, in hopes of our ruin, which he has ſo frequently predicted, being ſpeedily compleated. Theſe remarks begin with ſaying, "the miniſterial writers aſſure us, that our proſperity increaſes as our difficulties multiply, and that the *only* effect of the war is to render us a wealthier and more powerful nation." Attend, however, to the following obſervations, and decide whether this profound and accurate mathematician and financier has fairly deſcribed the opinions of his opponents, "amidſt all the alarms and difficulties of ſo terrible a

warfare,

warfare, the prosperity of the country has not materially suffered *," "the amount of the imports and exports, by a most happy peculiarity, in the seventh year of a war, was greater than ever †." "Under the pressure of new burthens, and during the continuance of the eventful contest in which we are engaged, the country has flourished beyond the example of former times ‡," and, lastly, Mr. Pitt, when speaking of the prosperity of the country towards the end of the late peace, says, "a prosperity which has not deserted us, and which we may, with confidence, promise ourselves will continue increasing, *even* with renewed exertions and increasing burthens." And not only have the observations of the minister and his friends been misrepresented by the remarker, but the fact is, they have been verified to the utmost extent of their most sanguine wishes.

	Imports.	Exports.	Total.	British Manufactures exported.
1783—13.	122. 235.	15. 468. 288.	28. 590. 523.	10. 409. 713.
1792—19.	659. 358.	24. 905. 200.	44. 564. 558.	18. 336. 851.
1798—25.	654. 000.	33, 655. 397.	59. 309. 397.	19. 771. 510.

The convoy-tax, proving the entries at the Custom-house to be at least seventy per cent. below the market-rate, or real price of the commodities entered, the trade of the last year was really,

43. 611. 800. — 57. 214. 175. — 100. 825. 975. — 33. 611. 567.

and if we enter into a comparison, which shall embrace a much longer period, the result will be equally in favour of the present situation of the country. During the seventy years preceding the commencement of the present administration, the commerce of the country had increased at the rate of - - - - - 103 per cent.
while its debts had accumulated at the rate of - - 340 per cent.
but during the short period of the last fourteen years the
commerce of the country has increased at the rate of 90 per cent.
while its debts have accumulated at the rate of only 63 per cent.
In the first period our situation had become worse, in the proportion of 3½ to 1. In the second it has become better, in the proportion of 3 to 2. When the sinking fund was established, it was only one 238th part of the national debt.

In 1793, it was one 160th part.

Now it is one 86th part.

View even the progress of this fund, of this Saviour of public credit, in another light; on its establishment it was 11 per cent. on the annual charge of the national debt.

In 1793, it was as 16 per cent.

Now it is as 30 per cent.

But this fund was formed on a plan weak §, impotent ¶, and ineffectual ‖, and we are gravely informed, by the nephew of Dr.

* Vansittart's Inquiry. † Lord Auckland, Jan. 1799.
‡ Rose's Brief Examination. § Review of Prices Writings, p. 40. ¶ Facts, p. 32? ‖ Ditto, p. 33.

Price, who profeſſes to be the heir of his principles, that "it is of very little conſequence, while millions are added to millions every year, that new funds are eſtabliſhed for redeeming thoſe debts *," and that "if the national debt is to be diſcharged by the aſſiſtance of ſuch a plan, he is certain that the purpoſe will be effected by a much more ſummary proceſs than the tedious accumulations of compound intereſt †." Alas! how different did Dr. Price think on this ſubject, how ill has the world judged of his talents, how weak in intellect, how deficient in information, muſt this financial oracle have been, when he could venture to publiſh the abſurdity of the plan of the ſinking fund, and the additional one per cent. being moſt excellent ‡." When he ſaid, "be its income at firſt ever ſo much exceeded by the new debts incurred annually, it will ſoon become ſuperior to them, and cancel them §." When he aſſerted, that "a ſtate may, without difficulty, redeem all its debts by borrowing money for that purpoſe, at an equal, or even any higher, intereſt than the debts bear ¶." When he farther declared, "ſuch a fund would diſcharge the largeſt debts that a ſtate could have occaſion to contract, in as little time as its intereſt could poſſibly require ‖." When he ſaid, "ſuch a fund rendered it of little or no conſequence what intereſt a ſtate paid for any loans **;" and when he ſtated it as his opinion, as an opinion capable of demonſtration, "that war would accelerate the redemption of the public debts, and would do this the more the longer it laſted ††." The truth, however, is, that truſting to the credit which has been given him as the nephew of Dr. Price, and confiding in the knowledge of his uncle's Political Tracts being ſcarce and little read, Mr. Morgan has not heſitated to impoſe opinions on the public as Dr. Price's, which the Dr. knowing to be falſe, reprobated in all his writings; a conduct little to be expected from one who profeſſes to hold the memory of his deceaſed relative in ſo much reſpect and reverence; but the pleaſure of queſtioning the abilities and integrity, and of condemning the meaſures, of the miniſter, was too great to be given up for ſuch a trifle.

The remarker next enters into a minute examination of the computations in the reſolutions, forgetting, in the firſt inſtance, that they are grounded on the reſolutions of his friend, and conſequently that the errors, if any, might perhaps be traced to him, and, neglecting in the ſecond to be accurate himſelf: Mr. Morgan begins by ſaying, that deducting 84,806,771 from 463,834,040 the remainder is 379,027,269 inſtead of 386,902,000 as ſtated in the 3d reſolution; but had this gentleman examined either leſs haſtily, or with a wiſh to find the computations correct, he would have found that the emperor's loans are included in the 386 millions, which accounts for the

* Facts, p. 10. † Additional Facts, p. 36. ‡ Reverſionary Payments, vol. 1, p. 195. § Price's Appeal, p. 4. ¶ Ditto, p. 15. ‖ Ditto, p. 41. ** Ditto, p. 43. †† Ditto, p. 302.

error

error he imagined he had diſcovered. Afterwards a difference which exiſts between the 5th, 6th, and 15th reſolutions, and a paper preſented to the Houſe of Commons, laſt April, is pointed out; now, if the remarker had examined a little farther, he would have perceived that this difference ariſes from the circumſtance of the charges of all the Iriſh loans being included in one of theſe ſums, of the charge of the laſt Iriſh loan in another, and of the excluſion of theſe charges in the third ſum: in like manner the difference between the 8th reſolution and the above-mentioned paper ariſes, from their being deducted from the amount of the unfunded debt delivered to the Houſe of Commons in April, 1,157,988 paid off ſince the 5th of January, 1799: the charge, therefore, that the details of the reſolutions are inaccurate, and that the reſolutions are at variance with each other, founded on theſe remarks, falls of courſe to the ground. Mr. Morgan afterwards ſays it is obſerved in the 24th reſolution, that the permanent charge including one per cent. for the ſinking fund on a 3 per cent. capital of 160 millions is 6,200,000, and that ſuppoſing the capital to be redeemed in 40 years, would amount in the whole to 248 millions to be ultimately paid by the public; now the 24th reſolution ſtates the charge at 6,400,000, and the ſum to be ultimately paid, 256 millions: a little farther on it is remarked that the addition of 577,000, 316,000, and 323,000 in the 26th reſolution ſhould be 1,226,000 inſtead of 1,206,000 as in that reſolution, but if there be any truth in Arithmetick both theſe caſtings are wrong, and the reſult ſhould be 1,216,000. The whole, however, of the objections to the accuracy of the details of theſe reſolutions, and perhaps the reader of this article may add, of the foregoing comments upon them, is a quibble of no conſequence, and lead neither to a favourable, nor an unfavourable, opinion of the order and œconomy which prevail in the public expenditure; but the falſe principle on which Mr. Morgan computes his corrected account of the funded national debt, leads to ſo great an error in the ſum total, and ſo groſsly vitiates every concluſion which ſhall be drawn from ſuch a datum, that I cannot permit it to paſs unnoticed or uncorrected; when ſpeculating on matters of finance, or political œconomy, we muſt either argue on the nominal amount or the real value of the funded national debt, for neither mathematical preciſion nor financial accuracy will admit of the nominal amount and real value, being mixed and jumbled together. What, indeed, but falſehood and error can be extracted from the maſs? Either the nation owes the nominal amount of its debts, or its real value, it cannot owe both at the ſame time, nor can it in a ſtatement of its ſituation take part of its debts at their nominal amount, and compute the remainder to their real value, ſince, in ſome inſtances, the nominal amount exceeds, and, in ſome, falls ſhort of, the real value; to draw out an account, therefore, in which the nominal amount ſhall be taken, when it exceeds the real value, and be excluded when it falls ſhort of it, can be deemed neither fair in argument, nor correct in calculation, and can be introduced

duced only for the purpoſe of exhibiting an exaggerated view of the national burthens; yet this Mr. Morgan has not only done in the preſent inſtance, but in every computation he has made of the amount of the funded national debt.

The nominal amount in 5 per cent. ſtock is	- -	42,250,427
4 do.	- - -	44,762,860
3 do.	- - -	321,263,982
	Total	414,277,269
and if from this total there be deducted the ſum provided for by the income tax	- - -	35,250,000
the remainder will be	- - -	379,027,269
whence ſhould alſo be deducted the amount of 3 per cent. ſtock redeemed by the operation of the land-tax redemption act, which on the 7th of November was	- -	12,888,098
	Total	366,139,171

From the above account, however, the annuities are excluded as though an increaſe of the annual intereſt they do not poſſeſs any nominal capital, and being for the moſt part originally given as bonuſes to loans, no money was advanced for the ſame, but in the following account of the real amount of the national debt they are included, becauſe, when brought to market, they do poſſeſs a real value.

42,250,427	five per cents, at 94, worth - -	39,715,401
44,762,860	four per cents, at 77, ditto - -	34,467,402
321,263,982	three per cents, at 63, ditto - -	202,396,308
80,223	Exchequer annuities, 4½ years purchaſe, ditto	361,003
76,032	life annuities, at 8, ditto - - -	608,256
422,822	ſhort annuities, at 6, ditto - -	2,536,932
1,628,858	long annuities, at 18, ditto - -	18,519,444
	Total	298,604,746

Thus the nominal amount of the national debt is 82,206,591, and the real value is 149,741,014 leſs than what Mr. Morgan is pleaſed to call its real amount. There is, however, another method of computing the amount of the funded national debt, which may be juſtly deemed more correct than either of the foregoing; it is to conſider the intereſt of the debt and the ſinking fund as an annuity certain for 40 years, and to caſt its preſent value at the average rate of intereſt, at which it is likely to be redeemed: thus 18,571,215, the annual charge of the national debt and ſinking fund for 40 years, at 5 per cent. is now worth - - - - 318,496,337

4	per cent.	367,524,345
3½	do.	396,495,440

but if, excluding the ſinking fund, the amount of the annual intereſt of the debt be taken as a perpetual annuity, it is worth, at 5 per cent. 285,537,820

4	per cent.	356,922,275
3½	do.	407,890,775

The

The higheſt of which reſults differ forty odd millions from the corrected account given by Mr. Morgan. It is difficult to determine how to treat the Strictures of Mr. Morgan on the 24th, 25th, and 26th reſolutions, ſince his remarks, abſtractedly from the queſtion in diſpute, are certainly correct, but as applied in this inſtance go to ſupport the ingenious theories of Mr. Crauford and others, of the impolicy of paying off the national debt at any time or in any manner, and in Mr. Morgan's ſtatement "of the manner in which theſe computations ought to have been formed," there appears the ſmall arrear of three millions and a half, for as the intereſt and one per cent. fund on 160 millions is by computation ſo well as by the reſolutions, 6,400,000, its preſent value for 40 years, at 5 per cent. is 109,817,600 inſtead of 106,385,800 as computed by Mr. Morgan; and the ſaving to the public in the ſupplies for the years 1798, 1799, and 1800, by the Miniſter's new plan of finance is, 24,122,846 inſtead of 20,691,046 as ſtated in theſe remarks; had theſe computations been made at 4 per cent. the ſaving would have been 36,289,260, at 3½ per cent. 43,391,900, being a ſaving of 8 millions each year in the one inſtance, 12 millions in the ſecond, and 14 millions in the laſt, by the continuation of the income tax for 4 or 5 years! Who, therefore, this gentleman will bring forward to "contend that it is a matter of little conſequence, whether money is procured by the Miniſter's old, or his new, plan of finance," I am at a loſs to divine; he himſelf indeed may be ready to do ſo, ſince he has found the taxes impoſed during the war to be "trifling," and to cauſe "the leaſt immediate preſſure on the poorer part of the people," but, whatever may be the opinion of the remarker, the nation at large, I believe, will conceive its intereſt better ſerved by paying the income tax for four or five years, and an annuity of 1,216,000 than by paying 6,400,000 for 40 years, which, in that time, will amount to no leſs a ſum than 256 millions, and at compound intereſt will amount to 773 millions. As to the inſinuation conveyed in the remark "that theſe papers (the reſolutions) hold out the proſpect of a period, in which millions of the taxes are to be ſet free. But that it is not added that the people at the ſame time are to be ſet free from the taxes," I ſhall leave it to the undiſturbed poſſeſſion of ſuch regard as may be thought due to it by thoſe, who are able to recollect that ſo ſhort a time back, as the year 1792, the Miniſter joyfully ſeized the firſt appearance of a ſurplus in the revenue, to repeal taxes to the amount of 220,000 per annum. In a paper of this limited length, it is impoſſible to examine the ſtate of all the various articles which compoſe the national reſources, but the many authentic details which, in the courſe of the laſt fourteen years, have been laid before the public, warrant the deduction, that our agriculture has improved, that our manufactures have multiplied, that our ſhipping has increaſed, and that our commerce has extended in ſuch a manner, as to ſet conjecture, and even calculation, at defiance, over-leaping every impediment which a long, ſanguinary, and terrible war has upreared; outſtripping the accumulation of every burthen, which the preſent conteſt has rendered it neceſſary to impoſe; and, inſtead of our "periſhing by an acute, or a lingering, diſorder,"

public credit has been renovated, the public debts have been put into an efficient courſe of payment, a ſure proſpect has been obtained of a ſpeedy and a progreſſively increaſing relief from the burthen of taxes; and the proſperity of the country has been laid on ſo ſecure a foundation, as to enable the Britiſh nation to hear, with contempt, the malevolent threats, and to await with indifference the impotent attacks, of France, as to enable her while protecting, with a ſtrong and widely ſtretched-out arm, her commerce, from the aſſaults of her piratical foe, and while maintaining againſt all competition the empire of the ſea, to aid and inſpirit the reſt of Europe, to arouze the States of the Continent to a juſt ſenſe of their danger, and to extend to them the means of eſcape.

Dec. 3, 1799. D. W.

NECROLOGY.

ON Monday evening, December 19th, 1799, died at his houſe in Upper Guildford-Street, Miller Southgate, Eſq. in the 57th year of his age. Mr. S. was formerly an eminent ſilk mercer on Ludgate-Hill, and afterwards engaged in the American trade and he reſided in America ſome years. He was a gentleman of the moſt amiable manners, the ſtricteſt integrity, and the eaſieſt politeneſs. He was the former of his own fortune. He was a good ſubject, a ſincere Chriſtian, and moſt firmly attached on principle to the church of England. He exerted his influence, as a private character, both in America and England, to allay the violence of parties, to ſoften the angry ſpirits, to reconcile unhappy differences, and to preſerve the bonds of peace and Chriſtian charity. Few men, perhaps but few of the Clergy, underſtood the principles and the rights of the church ſo well as Mr. Miller Southgate. Though living at ſome diſtance, he made it a principle to attend his pariſh church on Sundays, and there generally to communicate. Thus his example taught, the force of which is partly loſt in an age of faſhionable indifference, and degenerate lukewarmneſs; when the ſpirit of diſſipation has even invaded our places of public worſhip where many can ſcarcely be attracted to attend them once on the Sunday, by the amuſements of faſhionable congregations, muſical concertos, opera ſinging, and polite exhibitions. Mr. S. was a younger brother of the late Rev. Richard Southgate, B. A. the *good* Curate of St. Giles's in the Fields; who was alſo well known as a very judicious collector of coins. In a peculiar ſenſe he might be called the friend of the poor. He was eminent in the diſcharge of his daily courſe of laborious duty in a ſimple proceſs, unaffected but dignified manner. The moſt abandoned, profligate, and wretched of the poor, were not beneath his notice, and often were relieved by his alms. He was in the daily habit of viſiting the retreats of ſickneſs and miſery, and the dens of guilt, where but few would have ventured to expoſe themſelves. The writer of this has accompanied him on ſuch viſits of charity, and has been pleaſed to obſerve, that

ſome

ſome of the moſt profligate and degraded in the holes and corners of St. Giles's, have treated Mr. Southgate with a reſpect which they paid to no one elſe. Mr. Miller Southgate looked up to this, his elder brother, with a ſort of filial reverence. He was the publiſher of two volumes of his brother's ſermons, which he had the ſatisfaction to find were ſo much noticed as to call for a ſecond edition. Had his life been ſpared, he intended to have ſelected another volume, or two, from his brother's valuable MSS.

Having mentioned the Reverend Richard Southgate, we are ſure that we ſhall be readily excuſed, if we add a particular or two of him, which his reſpectable biographers have omitted. Mr. S. was the firſt Preſident of the Linnean Society in London. He was once the very able chaplain and kind inſtructor of the children at the Philanthropic Society. Mr. S. made it an invariable rule to read one, and ſometimes more than one, ſermon of an Engliſh Divine every day.

Mr. Miller Southgate died a ſingle man, though he poſſeſſed every temper and qualification to have done honour to the married eſtate.

As a relative and friend, no one could be more attentive, kind, and faithful, than he was.

TO THE EDITOR.

SIR,

I NEED not inform you that it has of late become neceſſary for thoſe who are deſirous of protecting the public againſt the poiſon of Jacobiniſm, to extend their vigilance even to thoſe lighter publications, which were formerly the means of harmleſs amuſement, but which are now made vehicles of ſedition and impiety. The evil ſpirits of our times aſſume a thouſand forms. Sometimes they prompt a female dramatiſt to ſubſtitute Engliſh obſcenity for German philoſophiſm.* Sometimes they ſtimulate a ſuperanuated proſtitute,† after ſhe has paſt her youth in the practice of vice, to employ her age in defending its theory. Sometimes they betray a profeſſor ‡ into an expoſure of his dullneſs and malignity, when he pours forth, from day to day, the dregs of his brandy bottle on the public.

But of all the labourers in the hire of atheiſm and anarchy, none has been more induſtrious in the culture of his poiſonous plant, than

---

* See a late comedy which perfectly juſtifies the teſtimony of a celebrated manager, that it was impoſſible to bridle the licentiouſneſs of female dramatiſts.

† See the writings of Miſs Frances Randall, *alias* M—y R—n *alias*, &c.

‡ See the *Chalmeriana*, a ſeries of papers, which ſavours ſtrongly of that ſtate of ſourneſs and ſtupidity in which brandy leaves its wretched votaries after the firſt madneſs of their intoxication has ſubſided.

Mr. R. Philips, with whoſe name and character you are well acquainted. This worthy gentleman finding it no longer prudent to brave either the indignation of the public, or the juſtice of the law, by openly vending his poiſons, has fallen upon a ſafe and effectual mode of obtaining his purpoſe by diſguiſing them in the various forms of "*Anecdotes, Travels, Public Characters, Necrologies*, &c. publications which find an unſuſpected acceſs to all readers, eſpecially to the young and ignorant, whom the authors are, for more than one reaſon, intereſted to chuſe as their judges. It is far from my intention to trouble you with a general criticiſm on theſe contemptible publications, which are chiefly employed in *puffing* the moſt miſerable ſcribblers; which extol Godwin above Socrates, and which rank PRATT* with Goldſmith and Fielding. I only mean to call your attention to ſome artifices employed by Mr. P's drudges, which appear to me likely to be very miſchievous.

It is their great object to falſify hiſtory, with a view both to ſlander the moſt illuſtrious champions of civilized ſociety, and to exalt all thoſe revolutionary miſcreants of both ſexes, who, during the laſt ten years, have diſgraced the human name. Their plan is not unpromiſing. They very naturally expect that moſt of thoſe who believe their anecdotes will become partizans of their cauſe. When all the friends of order are repreſented as villains, and all the advocates of licentiouſneſs are painted as heroes, the unwary and inexperienced will very ſoon transfer their affection or diſlike from the perſons to the principles of thoſe whom they are taught to revere or to abhor. For theſe reaſons, Sir, I hope that you will not deem a ſhort detection of ſome of their moſt groſs and malignant impoſtures either beneath your notice, or inconſiſtent with your plan. I ſhall confine myſelf to two examples; the firſt of which ſhall be ſelected from that tiſſue of calumny which Mr. P's biographer has the impudence to call the life of Mr. Burke.

The biographer, in his account of the reforms carried through Parliament by that gentleman, in the year 1782, is pleaſed to inform us, "*that though anxious to probe the frailties of every other department, he* WOULD NOT REFORM THE VERY OFFICE IN WHICH HE HIMSELF PRESIDED." Now if he has any remaining ſenſe of ſhame, let him prepare for ever to hide his head. This is not only a falſehood, but it ſeems hardly poſſible that it ſhould not be a lie. It is ſcarcely poſſible that any man ſhould be ſo ignorant as to believe it true. It is aſſerted, in the face of an Act of Parliament, the Act of the 22d of his Majeſty, c. 81. FOR THE REFORM OF THE PAY-OFFICE WAS PAST WHEN MR. BURKE WAS PAY-MASTER GENERAL. That act made it impoſſible for any money to accumulate in the hands of that officer. By the introduction of this reform, Mr. Burke ſacrificed an immenſe legal profit which had been

---

* See the laſt volume of Public Characters for the year 1800—where the lives of theſe men muſt have been written by themſelves.

always

always annexed to his office, and by which his predeceſſors had made princely fortunes, and for this act of ſignal, and almoſt unexampled diſintereſtedneſs, he is to be rewarded by infamous ſlander againſt his memory! My next example ſhall be of a lower ſort: I muſt deſcend from the illuſtrious character of Edmund Burke to the tainted name of Mary Wolſtonecraft, a name which may remind you of thoſe lines of an admirable poem.

"Statesſmen and heroines whom this age adores,
Though plainer times would call them rogues and whores.*"

The real hiſtory of this woman is ſhort and ſimple, and it ought to be generally known for the ſake of thoſe who may be warned by the miſchievous reſults of modern philoſophy, though they may be unable to detect the fallacy of its malignant principles. Mary Wolſtonecraft, alias Imlay, alias Godwin, in the courſe of three years conceived an adulterous paſſion for one man, which ſhe could only cool by flying from the kingdom, made two attempts to commit ſuicide, and lived in a ſtate of proſtitution with *two other men*, the laſt of whom became her huſband, and publiſhed this hiſtory of her amours, or at leaſt of as much of them as ſhe thought fit to entruſt to him; for many ſtill remain untold, which, if faithfully related, would make a book, in compariſon with which the Adventures of *Moll Flanders* would be a model of purity. Mr. P's biographer has, indeed, concealed one very material part of the hiſtory—He has ſuppreſſed thoſe words of *Godwin*, which form an æra in the annals of human impudence—"We did not marry."

After this ſhort hiſtory, which reſts on the authority of her own paramour and panegyriſt, and of which a ſhort abridgement ſhould be hung up in the parlour of every boarding ſchool in the kingdom, as the beſt preſervative againſt the theory and practice of proſtitution, what human patience can endure, the impudence of this ſhameleſs woman ſpeaking in her own letters of "*that virtue which ſhe had followed too far!*" Or the audacity of her infamous and blaſphemous biographer, when he tells us, "that ſhe believed in her own conformity to the Supreme Being!!" It is impoſſible for a good man to copy ſuch paſſages without trembling, and it is impoſſible not to obſerve, that the "virtue" of ſuch "heroines" is proſtitution, and that their deities are impure and malignant dæmons.

The biographer has, in one part of his narrative, been betrayed into the language of truth. He tells us, that his "heroine," when ſhe proſtituted herſelf to Imlay, "was actuated by leſs ſpeculative motives." A ſenſuality far too groſs to be adequately characterized by any mind leſs impure than her own breathes through her letters on that occaſion, and acquits her of all ſuſpicion "*of ſpeculative motives.*"

The necrologiſt alſo thinks it neceſſary to mention his heroine's novel, "the Wrongs of Woman," the moral of which is, that the

* New Morality, Anti-Jacobin, Vol. II. p. 632.

moſt grievous *wrong* of woman is *marriage*, and that her moſt ſacred *right* is *adultery*. The character of Jemima is alſo mentioned as if it were neceſſary to remind the reader of that nauſeous deſcription of the amours of the gin-ſhops, which contains the collected eſſence of all the hotteſt and rankeſt obſcenity that ever ſmoked from the ſtews of Hedge-lane.

From ſome circumſtances in the narrative I am led to ſuppoſe, that the author is one M—y H—s, the writer of ſome miſerable novels, in one of which ſhe lays it down as a maxim, "*that the purity of an attachment conſiſts in its individuality!*" According to which excellent maxim a woman may feel and indulge what ſhe calls an "attachment, but what ſhe ought to call an *appetite*, for five thouſand men in ſucceſſion, and ſtill remain pure! if ſhe only indulges it with one man at one time!! There are ſome women to whom, though ſophiſtry has given the ſouls of proſtitutes, nature has denied the attractions of ſucceſsful proſtitutes; who, as their figures are too hideous to entice men, can only labour by their writings to debauch women. Nobody will deny that M—y H—s (whom the reader muſt confound with Charlotte H—s of *commodious* memory) is perfectly well qualified for furniſhing Meſſrs. Johnſon and Philips with licentious novels and lying necrologiſts; and that ſhe is in all reſpects fitted to be the biographer and ſucceſſor of Mary Wolſtonecraft, F—i, O—e, Imlay, Godwin, &c. &c.

One obſervation more, and I ſhall quit this loathſome ſubject. The necrologiſt ſpeaks of Mrs. W.'s celebrity—let her beware of confounding the *notoriety* of ſhameleſs vice with the *celebrity* of illuſtrious talents.—Mrs. W. as well as many other revolutionary heroines * have attained the firſt—it is eaſily purchaſed. But not even G—d—n himſelf though he ſhould write more pamphlets for money lenders and form cloſer alliances with them; not J—n K—g, nor B—, D—, nor the ſoi diſante M——ſs M——r—i though ſhe ſhould ſucceed M—y W—ll—t in the arms of the laſt of her paramours, will ever obtain *celebrity* though they are already *notorious* enough to be joined in the hiſs of general contempt.

I am, Sir, yours, &c.
MISOSPLUDES.

* Theroyne Mericourt, H—n W—ms, alias St—e, alias, &c.

"It is my friend faithful and juſt to me." SHAKSPEARE.

TO THE EDITOR.

SIR,

THE involuntary ſpirit of Jacobiniſm purſues us every where —it attacks us in the cloſet and at the table—no department of life is free from its intruſion, no channel of recreation unpoiſoned by its virulence—do we fly from the din of political clamour to the pleaſures of the theatre?—there we find Jacobiniſm arrayed in all the pomp of ſcenical allurement—do we retire to our chambers to relax

relax over a new novel, or miſcellany? there ſtill the malignant miſchief ſtares us in the face and mars our expected ſatisfaction.

In the hope of eſcaping for a few moments thoſe melancholy reflections to which an Iriſh loyaliſt muſt too often, under preſent circumſtances, ſubmit—I look for every new publication, not immediately connected with political diſputes, with no ſmall anxiety.—Your Miſcellany is almoſt the only one converſant with politics into which I am ever tempted to look.

You will probably anticipate my grief and diſappointment when I tell you that I expected to find information if not pleaſure in a publication called Public Characters of 1799, 1800—One is naturally deſirous of knowing ſomething reſpecting thoſe who make a figure on the ſtage of life—and the more eſpecially does a man feel this deſire who is removed to a great diſtance from the ſources of general information.

It was, perhaps, not an unfair mode of trial which I adopted with reſpect to this book—to ſelect for my earlieſt peruſal one or two characters with whom I happened to be acquainted.—If, thought I, thoſe accounts be correct it is reaſonable to ſuppoſe that thoſe of which I know nothing are equally ſo.

The account of Dr. Duigenan, a gentleman with whoſe intimate acquaintance I am honoured, was the firſt to attract my notice—and if the character of the book is to be drawn from my judgment on this one article, I cannot heſitate to ſay that it is as falſe, ſlanderous, and Jacobinical a production as any of thoſe which have diſgraced our times.

The perſonal appearance of Dr. Duigenan is the firſt object of attack—whether the appearance and features of a man be fair objects of panegyric or calumny is, I believe, a queſtion long ſince decided—if it be worth obſervation in diſcuſſing a man's character, I would ſay that the features of the learned Doctor indicate him to be a man of ſtrong judgment and firm principles—but his ſmile is the ſmile of benevolence, and not the ſimper of deceit—but his eye has the ſteadineſs of independence, not the meanneſs of retiring ſervility—in his perſon he is leſs than the middle ſize, of an athletic make, and with the robuſt ruddineſs which health and temperance beſtow; and, at the age of ſixty-five, he is more active than the ſons of his early contemporaries.

As a judge of the eccleſiaſtical courts, he is connected with the hierarchy of Ireland—I mention this to explain the happy ſarcaſm which his pretended Biographer has thrown out againſt the Chriſtian religion in his firſt paragraph.

Obſcure origin is another charge againſt the Doctor, and this obſcure origin is coupled with an inſinuation that in the early part of his life he profeſſed the Popiſh religion.

Why the ſame obſcurity of birth ſhould be urged as an accuſation againſt Dr. Duigenan, which is admitted as a principal merit in Dr. Hutton, Dr. O'Byrne, and others, the favorites of this author, is a queſtion only to be reſolved by a cloſe attention to Jacobin conſiſtency. Loyalty is, with theſe reptiles, an object of inceſ-

ſant and unvarying calumny—"Be thou as chaſte as ice, as pure as ſnow," and dare to oppoſe the tide of Jacobiniſm, and all the ſources of ſlander and falſehood are opened upon your character. Inconſiſtency does not deter them—that which in a Jacobin or a *liberal minded* man (ſuch is the cant) is a merit and an ornament, in a Loyaliſt is a crime and a diſgrace—thus, in p. 109, the Biſhop of Meath is applauded (how juſtly we may thus appreciate) for having raiſed himſelf to eminence from popery and obſcurity; when it becomes neceſſary to calumniate Dr. Duigenan, the ſame facts are alledged, the panegyric is forgotten, and, by a ſort of literary legerdemain, the Doctor is reviled for that which is the ground of panegyric on the Biſhop.

But the moſt curious part of his left-handed calumny is the utter dereliction of truth which it diſplays.

The grandfather of Dr. Patrick Duigenan was Francis Duigenan, M.D. a phyſician of conſiderable eminence in the city of Londonderry—and actually (as may be ſeen in the accounts of the time) bore arms during the memorable ſiege of that city, in defence of it and the Proteſtant religion againſt the Popiſh army of James the Second. Need I add that he was a moſt zealous Proteſtant, that his principles, for which he fought, have deſcended in their full force to his grandſon, and that the latter is as willing to ſupport the Conſtitution, in Church and State, with his blood, as the former proved himſelf to be.

The next charge againſt my friend is, that, with a predilection for a life of conteſt rather than peace, he preferred the ſtudy of the law to that of divinity—the charge is curious, and would not have been made againſt Erſkine, Curran, Ferguſon, or any of the fraternity—but the foundation of the charge is *falſe*.

By the ſtatutes of our Univerſity two of the twenty-two fellows muſt adopt the lay profeſſions of law and phyſic, in order to fill the profeſſorſhips of thoſe ſciences which are, however, of very ſmall value; there being, at the ſame time, ſeveral valuable benefices in the gift of the College, it is an object with the fellows to take orders as ſoon as poſſible, ſo that when the lay fellowſhip is vacated it always happens that the laſt elected fellow is obliged to fill it. Dr. Duigenan had ſtudied divinity; but one of theſe fellowſhips became vacant, and he was obliged, againſt his will, to adopt a profeſſion which excluded him from all the lucrative offices of the Univerſity; and, moſt probably, (conſidering the talents which he has ſince diſplayed) from a diſtinguiſhed ſeat on the Epiſcopal Bench—ſo much for his predilection for a life of conteſt.

The next perverſion of truth, in this account, is the relation of his controverſy with Provoſt Hutchinſon.

It unfortunately happens that the Univerſity of Dublin returns two members to Parliament—Hutchinſon was a parliamentary trader (the expreſſion is too common here) and had, by his oppoſition and importunity, procured himſelf to be nominated the firſt *lay* Provoſt of Trinity College; his political purſuits were only increaſed by his appointment, his power as Provoſt was exerted to turn the

Univerſity

Univerſity into a *ſnug* family borough, the moſt odious means and diſintereſted practices were employed to this end, the poorer were ſeduced, the more obſtinate were oppreſſed, and the almoſt unlimited authority of the Principal of this place of education was directed to the attainment of his political objects.

The miſchiefs produced by this man are incalculable; the College inſtead of being the nurſery of learning was diſgraced by all the paltry cabals of a petty corporation. Private honour and public principle were attacked and blighted in the bud, or, prematurely forced by the fermentation of this political hotbed, ſhot up into the ſhameleſs and extravagant productions of early Jacobiniſm and infantine ſedition.

In truth much of our misfortunes may be traced to this cauſe--the early taſte for political controverſy imbibed in the courſe of education.

Dr. Duigenan was elected a fellow in the year 1760, and called to the bar ſoon after---his induſtry and talents ſoon made him noticed in his profeſſion, and obtained him the patronage of the Rt. Hon. P. Tiſdall, Attorney-General of Ireland. Upon the death of Provoſt Andrews, in 1769. Hutchinſon was appointed to the office.---He was at the time a practiſing Barriſter, and member of parliament, and unfortunately for Dr. Duigenan the avowed and bitter political enemy of his patron the Attorney-General, who, at this time, repreſented the Univerſity. It cannot be ſurpriſing that under ſuch circumſtances the independent ſpirit of the Doctor, and his zealous attachment to his patron, ſhould involve him in conteſts with ſuch a Provoſt; or that, after a ſeries of perſecution, he ſhould retire from a ſituation rendered ſo very diſagreeable.

You will obſerve that I am cautious of ſpeaking of the particular cauſes of conteſt between the Provoſt and the Doctor---the former is now dead; but ſhould any of your readers deſire new information on the ſubject, it may be found in the Doctor's book called Lacrymæ Academicæ, which he publiſhed at the time, and to which, as to every other production of his pen, he ſet his name.

Upon the reſignation of Dr. Ratcliff, the late Primate of Ireland appointed Dr. Duigenan to his preſent ſituation of Judge of the Eccleſiaſtical Courts; the Doctor was, probably, the only man in Ireland fit for the office: of the very few advocates in theſe courts he was almoſt the only one who had made the civil and canon law his particular ſtudy; and his clerical connections with the Univerſity made him fully acquainted with the ſituation of the church of Ireland.

His high ſituation, his extenſive knowledge, and firmneſs of character, pointed him out as a proper perſon to refute in parliament thoſe atrocious calumnies againſt the clergy by which Grattan and his faction firſt attacked the peace of this country; he was, therefore, elected to parliament for a borough in which clerical influence prevailed---he has fully anſwered the hopes of his conſtituents---he has ſingled out this man particularly---he has lacerated his politics and expoſed his intrigues---he has not ſuffered even a *triſle of trea-*

ſon

*ſon** to eſcape unnoticed---and while Grattan hides his head in obſcurity, Dr. Duigenan is the pride and the champion of Iriſh loyalty.

That the Doctor's political conduct ſhould excite ſevere obſervation from the author of theſe characters was reaſonably to be expected; nor do I mean to enter into his defence on this head. His political exertions have done too much for the true advantage of his country to need juſtification in the minds of the loyal, or to deſerve any other than calumny and reproach from traitors and Jacobins.

"It is remarkable," ſays the Biographer, "that Dr. Duigenan is at preſent a widower." What there is remarkable in a circumſtance ſo incident to marriage and long life I cannot conceive; nor does it appear that the writer intended more than to introduce a mere falſhood by ſome ſentence differing from thoſe commencing the former paragraphs.

The falſhood is that the late Mrs. Duigenan was "a rigid Catholic;"---ſhe was, indeed, of a Roman Catholic family, very reſpectable and very generally connected with the old Roman Catholic families of the Engliſh Pale, (you will, if you are acquainted with our hiſtory, underſtand this phraſe,)---but like her ſiſter, the lady of the preſent Sir Michael Smith (Baron of the Exchequer) ſhe conformed to the Proteſtant religion before her marriage, and continued a Proteſtant to her death.

By this connection with the old gentry of the Engliſh Pale, Dr. Duigenan became, of courſe, acquainted with great numbers of them, and, upon the breaking out of the French revolution, when all thoſe officers of the Iriſh brigade who were loyal, and a number of Iriſh prieſts, were obliged to fly from France, many of them found, in the unbounded hoſpitality and zealous friendſhip of the Doctor, great alleviations of their unhappy circumſtances---thus it has often happened that the champion of the Proteſtant church has ſat down to his table ſurrounded by Roman Catholics, Emigrant officers, and Abbès—and thus it happens that his enemies have been able to create the calumny of his keeping "conſtantly a Catholic prieſt in his houſe as his wife's confeſſor and chaplain."

I have taken ſo much pains to refute the calumnies of this book---not that I ſuppoſe them to originate in miſtake, but becauſe I am convinced, from the perverſion of known truths, that they originate in malice, and that they come from perſons who know them to be falſe.

In this country where loyalty is only not proſcribed---where traitors become every day more inſolent from protection---where rebels find impunity and loyaliſts perſecution---where, under a Proteſtant eſtabliſhment, ſeveral Proteſtant churches in the city of Dublin are ſuffered to tumble into ruin---while the public purſe is profuſely poured out to rebuild or ornament maſs houſes; in ſuch a country I could not expect to find a channel through which to

* See Public Characters, p. 178.

tranſmit

tranſmit theſe obſervations to the public eye---the diſaffected prints cannot be reſorted to, and thoſe under the influence of Government dare not offend. To the Anti-Jacobin I therefore offer theſe few pages---in the hope that he will not deem it beneath the dignity of his cenſorial office to bring forward truth and repreſs Jacobinical falſehood.

NORMANNUS.

Dublin, Dec. 16, 1799.

TO THE EDITOR.

SIR,

THE ci-devant Analytical Review has already been noticed as furniſhing us with ſpecimens of "*correct ideas*, and *perſpicuous* language," extracted from the monuments of folly, left by that poor unfortunate, Mary Godwin, ſufficient to convince us that her equal in the *bombaſt* and *obſcure*, is not often to be met with, except in that moſt indecent vehicle of ſedition and blaſphemy. Mr. Cobbett, too, amuſed no doubt with the panegyric, Dr. Prieſtley was in the habit of beſtowing with his uſual modeſty upon his own *ſuperior ſkill* in the arrangement of ideas, has taken the liberty to prove that the Doctor is, in reality, inadequate to the *perſpicuous arrangement* of one *ſingle ſentence:* yet notwithſtanding theſe gentle flagellations, and many other courteous hints which the gentlemen of the French ſchool have received relative to their *crude* notions, and *egregious ignorance*, particularly from a learned Prelate of the eſtabliſhment, Mr. *Belſham*,* is brought forward, to the no ſmall amuſement of our ſound Engliſh divines, in that ſuper-annuated vehicle of democracy, the New Annual Regiſter for 1799, as a *ſound ſcripture critic*, and as *acquainted with the ſubjects of* our *holy religion*. I believe we, Sir, very generally thought that *Belſham* had ſufficiently *expoſed himſelf;* but the dernier reſort of theſe ci-devant uſurpers of the critic's chair appears to conſiſt in being as abſurd as poſſible. Perhaps, feeling their diſappointment in all its force, they wiſhed to provoke our indignation by their exceſſive profligacy rather than our riſible muſcles when they obſerve farther, "that his review of Mr. Wilberforce's Treatiſe may be characteriſed as containing the oppoſition of *argument* to declamation, of *clearneſs* and *preciſion* in language and ideas to the enthuſiaſtic, and indeterminate phraſeology (*another inſtance that they are not only ignorant* of *religion but of the Engliſh language*) of party religioniſts; and of candour (*the old parade*) to its contrary quality." That the Socinian ſchool has dealt as largely in impudence and exceſſive vanity, as their brother quacks of all denominations, Belſham and Prieſtley have teſtified, I acknowledge, in as convincing a manner as the writer in the New Annual Regiſter: but not one of the three, if *three they be*, (for theſe three gentlemen muſt allow that it is no uncommon thing in the grand conſpiracy for *three writers* oſtenſibly

---

* New Annual Regiſter for 1799, Domeſtic Literature, p. 220.

different

different to be *one perſon*, however they may deny the ſimilar propoſition upon another occaſion) is formed either by nature or education even to become an able polemic. If their veterans had not been convinced of this, why have ſo much pains been taken to inveigle ſo many young men from our mathematical univerſity to inſtruct them in the firſt principles of philoſophical inveſtigation? Shame on the *old heads* that took the advantage of the unſettled religious opinions of young men to lead them into error! I could yet retrace, though years obliterate many a guileful track, and point out many ſophiſtic artifices calculated to miſlead the unwary; but I flatter myſelf the grand ſcheme is ſo completely fruſtrated that their moſt expert adepts will, from its failure, ſee the neceſſity of taking a few more lectures from Andrew Fuller, not to teach them how to reaſon for they are paſt it; but to teach them never to attempt it more. In Mr. Wilberforce's Treatiſe we meet with much ſound divinity, and a proportionable ſhare of fair manly reaſoning; in Mr. Fuller's writings much that is incontrovertible, yet his opponents, it ſeems, "proteſt againſt his pretenſions to a *complete* triumph." This reminds one again of Dr. Prieſtley who, when he was *completely* overwhelmed with the maſs of learning and argument, hurled at him by Horſley; and his poor head ſhockingly bewildered, yet feeling his *hand* diſintangled, and the cacoethes as ſtrong as ever, to the no ſmall aſtoniſhment of all men of learning, ſcribbled ſtill. The Doctor is, ſince his ludicrous Hudibraſtic defeat, gone into America to *proteſt*, where he has been alike ſucceſsful as in his native country; and I think, Sir, you would be doing a kindneſs to the community at large, if you would inform Mr. Kentiſh, and Dr. Toulmin, that one trial of ſkill, from ſuch reaſoners, is quite ſufficient; the literary world will not eaſily be duped any more than the religious into attendance upon a ſecond exhibition. My reaſon, Sir, for treating the New Annual Regiſter, in this inſtance, with contempt, is becauſe the celebrity of the Socinian ſchool, founded upon infidelity, ſophiſtry, and the little artifices of men who cannot reaſon, is ſo nearly extinct that I ſhould deem it writing a libel upon the common ſenſe of Engliſhmen to enter, after what is paſt, into a laboured confutation of ſuch feeble attempts as theirs to give a momentary vigour to the expiring flame. Sir, their religious principles, and their principles of government, are ſhockingly confuted in characters of blood; and the man muſt either be infatuated, or blinded by prejudice, or an ideot, who does not, upon a candid examination of Fuller's Treatiſe, ſee Socinian blaſphemy calculated to generate a worſe hell in eternity than Socinian politics have already done in Europe.—Your's, &c.

C. W. A.

N. B. It will afford a uſeful caution, at all times, to conſider that if a man reaſons *ſtrongly* upon *falſe grounds* he can only confirm himſelf and others in errors; but in the inſtance before us the errors are eaſily detected, and the cauſe is obvious, the reaſoning is not ſtrong.

Obſer-

Observations on Sir Richard Hill's Apology for Brotherly Love.

TO THE EDITOR.

SIR,

IT is not eaſy to conceive why an "*Apology for Brotherly Love and for the Doctrines of the Church of England,*" ſhould be addreſſed to the Rev. *Charles Daubeny*, eſpecially as an anſwer to his excellent "*Guide to the Church,*" a publication which every where breathes the pureſt ſentiments of chriſtian charity, and manifeſts a firm and conſcientious attachment to the peculiar doctrines of the church of England.—Yet the reſpectable author of the work before me, has thought proper to introduce it to public notice under this abſurd, and I cannot help ſaying, *uncharitable* title; for ſo it may ſurely be called when conſidered as throwing an unjuſt reflection on a pious and worthy character. That there is too much reaſon for viewing it in this light, will ſufficiently appear from the remarks, which, with much reluctance, I feel myſelf obliged to make on this *ſtrange Apology.*

After a ſimilar kind of dedication to what the author believes to be the *one church of the living God*, and a preface apologizing for a few *gentle ſtrokes of irony* as the *telum imbelle ſine ictu* of an old man, anxious to declare the whole counſel of God, before his earthly tabernacle be put off, he proceeds in *Letter* I, to give his opinion "of the original conſtitution of church government," which, as he repreſents it, would ſeem to be no conſtitution at all, nothing ſettled or eſtabliſhed in the way of order or government, ſince to him it appears doubtful, "whether there were, or were not, originally, three orders of miniſters in the church, and whether biſhops, elders, and preſbyters, were not all of the ſame rank, and, indeed, the very ſame perſons."—Yet the church of England, in the preface to her ordination-offices, declares—"*it is evident unto all men, diligently reading holy ſcripture, and ancient authors, that from the Apoſtles' time, there have been theſe orders of miniſters in Chriſt's-church, biſhops, prieſts, and deacons:*" which declaration, our author flies in the face of, at the very time that he "avows his ſincere attachment to the church of England, in doctrine, in conſtitution, and in diſcipline, believes her to be the moſt pure apoſtolical church upon earth, and therefore communicates with her, and with her only."—How to reconcile this profeſſion and belief with the doubts and difficulties which he ſo liberally throws out reſpecting the apoſtolic origin of epiſcopal government, we muſt leave to that ſuperior ingenuity, which could bring forward the caſe of the nonjurors, nay that of archbiſhop Secker himſelf to prove that a ſchiſm preſently ſubſiſts in the Engliſh church. And "beſides the ſchismatical gaps," adds Sir Richard, "which have been opened in the epiſcopal fence, it is to be feared, that ſome few of the ſupreme heads of the church

have

have not escaped contamination; as, I believe, we have had three monarchs on the British throne, who received baptism from the hands of dissenters in Scotland, Holland, and Germany. Now, therefore, it might certainly afford much matter for discussion, how far these schismatical heads had a right to issue out their *congé d'elire;* and secondly, how far a dean and chapter had a right to elect a diocesan upon such a recommendation."—And none but the author, we suppose, will ever think of such a discussion!——

In Letter II. an attempt is made to shew that Mr. Daubeny is at irreconcileable variance with the church of England, by contrasting some passages from his *Guide*, with others from the articles and homilies of the church—and though Mr. Daubeny had expressly said, "Properly speaking, the justification of man, is the gracious act of God alone, through Jesus Christ;" yet, because he immediately added,—"the other parts of the gospel covenant, as faith, repentance, and good works, through the operation of the spirit, are the conditions upon which God engages to vouchsafe that justification;" Sir Richard breaks out—"here we differ widely, indeed, because the above doctrine reverses the whole gospel plan of redemption for man, as a guilty, unworthy, helpless sinner, and makes none partakers of it, who do not bring with them faith, repentance, and good works, through the operation of the Holy Ghost. What is this more or less than to say, —"bring with you your price of terms, qualifications, and conditions, (call them what you please) and then God will certainly give you justification *gratis?*"—And is this gift the less *free*, because certain conditions or qualifications, (call them what you please) are required, as necessary to fit us for being benefitted by it? If it is by, or through, *faith*, that we are justified and saved, is there not here a condition interposed, and qualification required, without which we cannot hope for salvation? But our author now passes, in his Third Letter, to the seventeenth article of religion, intitled, of *Predestination* and *Election*, which he takes care to explain in his own way, as implying *absolute unconditional* salvation founded on the divine purpose, before the world began, and then adds—"how large with despondency is the opposite view of things, to a soul so far enlightened as to see, feel, and lament its own sinfulness, weakness, and ignorance. What a contrast between the certainty of salvation, freely bestowed on the guilty, wretched, and helpless, through a covenant 'ordered in all things and sure,' and a random *possibility* of *salvation*, to be secured by our terms, conditions, and endeavours, and suspended till after the performance of them! A notion, this, for I can hardly call it a *sentiment*, which tends to make the stupendous scheme of redemption dependent on the fickle will of the creature, as to who shall be partakers of it, and indeed whether any one individual of the human race shall ever be the better for it, and which, if true, might defeat all the designs and purposes of him who *ordereth all things*

after

after the counſel of his own will. A notion, which totally contradicts the whole plan of the goſpel, and overturns every idea of grace, by making the favour of God to wait on the actions of men, that it may be diſpenſed towards them, according as they ſhall behave themſelves towards him. A notion, by which a man may be one day an heir of God, and a joint heir with Chriſt, and the next day a child of wrath, and an heir of hell."—And ſuch may certainly be the caſe, otherwiſe theſe heirs of God, and joint-heirs with Chriſt, would not be ſo often and earneſtly exhorted by the inſpired writers, not to receive the grace of God in vain, or "fall from their own ſtedfaſtneſs;" but to "work out their own ſalvation, with fear and trembling," and "give diligence to make their calling and election ſure." All which undoubtedly implies a poſſibility of falling from grace and goodneſs, and that, without ſuch diligence as is here recommended, their calling and election would not be ſure. Sir Richard concludes this long letter with another contraſt between the ſuppoſed doctrines of the church of England, and thoſe maintained by Mr. Daubeny, and then adds—"ſuch being the language of the *Guide to the Church*, and ſuch being the language of the church herſelf, I am lothe to ſay, which of theſe two diſputants may be in the right; therefore ſhall leave it to the reader to decide the controverſy between them: It is certain, however, that one of them muſt be a maintainer of falſe doctrine. If the articles be erroneous, they ought not to be retained in the church; if Mr. Daubeny be the delinquent, is he not an impugner of the eſtabliſhed religion as ſet forth in the Book of Common Prayer?" That ſame book, which in direct contradiction to the calviniſtic notion of election, as holding out ſalvation only to *ſome choſen individuals*, teaches every young member of the church, to ſay that "God the ſon hath redeemed *me* and *all* mankind."

In Letter IV. Mr. Daubeny is accuſed of unfair conduct, in bringing a falſe quotation from Sir Richard Hill's writings, and which quotation is ſaid to be taken from the "wretched Life of the wretched Lackington," of whom the baronet obſerves, in language not very becoming a gentleman, that "he often raiſes his head out of the dunghill of filth, falſehood, and ridicule of ſacred truths, (at leaſt bordering upon blaſphemy,) in order to join you in lamenting the injury done, and the pernicious conſequences accruing to the cauſe of *morality* and *good works*, by preaching the doctrines of election and juſtification by faith only."—On this paſſage, I ſhall only remark what is very obvious, that when a rigid calviniſt feels ſore, no terms of reproach are deemed too ſevere againſt thoſe who attack his favourite notions.

Letter V. has, for its ſubject, the "doctrines and practice of the modern clergy."—As to their *doctrines*—"it is a fundamental defect," ſays Sir Richard, "among the greater part of the clergy, (and it muſt not be diſguiſed or only cautiouſly hinted at,) that they

they do not lay open, and dwell upon the total and univerſal depravity of human nature, by declaring the unfortunate depths of ſin and wretchedneſs, which are in the heart of every child of Adam, without exception. They feel not the diſeaſe themſelves, therefore cannot probe the conſcience of others. They do not admit the ſcripture account of the fall, and its conſequences, or at moſt they admit them only partially; and therefore, by way of remedy for what they do acknowledge of man's apoſtacy, they ſkin over the wound ſlightly and ſuperficially, crying peace, peace, where there is no peace; according to the complaints of God's prophets of old, againſt the falſe teachers, and hireling ſhepherds of their day.—Let any one read the ninth article of our church, but eſpecially our homilies, and then conſider how wide a difference we there find between the ſtate of man by nature, as ſet forth by our good old reformers, and by too many of our modern divines."—With reſpect to their *practice*, hear Sir Richard. "And now, Sir, however diſagreeable the taſk, however painful the aſſertion, I muſt dare to affirm, that the lives of the generality of the clergy are not ſuch as they ought to be, nor ſuch as are likely to ſtrike and influence the laity to believe, they have their ſalvation ſeriouſly at heart. Far be it from me to ſay, that as *a body*, the clergy are groſsly immoral or profligate; but I am fearful, that the greater part of them want that purity, that zeal, that heavenly mindedneſs, that deadneſs to the world, that ſavour of divine and ſpiritual things, which ought to be viſible in all the deportment of thoſe who watch over immortal ſouls, and who muſt very ſoon give an account of their ſtewardſhip before the Judge of quick and dead.—Were all our clergy really followers of him who went about doing good; and were they, indeed, ſtriving to walk as Chriſt alſo walked, we ſhould not find them at places of public diverſions, at horſe-races, balls, aſſemblies, &c. &c. neither would they ſuffer their *families*, carriages, and ſervants, to be ſeen at theſe haunts of diſſipation; and when viſiting *from houſe to houſe* in an amicable, hoſpitable, way, which is by no means inconſiſtent with a miniſter's duty, or character, inſtead of accepting a ſeat at the *card-table*, they would endeavour, as occaſion might offer, to give a ſerious turn to the converſation, and ſo to make themſelves uſeful, even when diſcharging the common offices of friendſhip and politeneſs, never unmindful of the apoſtles injunction, whatſoever ye do, do all to the glory of God."—To do ſo is certainly the indiſputable duty both of clergy and laity, and all have need to be frequently put in mind of it. Yet to be particularly ſevere on the faults or defects of the *conſtituted guardians* of religion, does not ſeem to be very prudent or ſeaſonable, at a time when all authority, civil and ſacred, is ſo rudely attacked by that levelling ſpirit, which is equally hoſtile to every regular inſtitution, human or divine.

In Letter VI. we have "reaſons of the decay of evangelical truth and real piety in the eſtabliſhment, and the true nature of ſchiſm

ſchiſm:" and the firſt of theſe reaſons, which our author ſeriouſly laments is, "a reſolution entered into by ſeveral of the epiſcopal bench, not to ordain any to be miniſters, who have not taken their degrees at one of our univerſities!"-a reſolution, which, he is fully perſuaded, "has been the means of driving many zealous, exemplary men, who would have been happy to have devoted their labours to the eſtabliſhed church, into diſſenting meeting-houſes, and to become what you deem *ſchiſmatics*, whether they would or not, unleſs they had *buried their talents in the earth, or tied them up in a napkin.*" That ſome who have conſiderable talents, at leaſt in Sir Richard's opinion, have not done ſo, is evident from the account he gives of ſeveral eminent ſchiſmatical preachers in Bath, ſome of whom, it ſeems, make uſe of the church of England ſervice, and for that reaſon, are ſuppoſed to embrace her doctrine, and adhere to her communion, although they act as miniſters without any authority from her governors, or ſuch valid ordination as her canons and diſcipline require. Is it not ſtrange to hear even Sir Richard Hill obſerve of ſuch perſons, that "they are in their ſituation an excellent cement to the church, and only leave her wall, from their love to her doctrines, determined, however, to remain within her boſom, and perfectly ſatisfied with her conſtitution." But it is time to haſten to Letter VII. which, by way of Appendix, contains, "Occaſional Remarks and Authorities;" of the latter, indeed, a ſufficient quantity, and to add to the reſt, a whole ſermon taken from the Works of Biſhop Babington. But how far theſe are ſuited to the purpoſe, or ought to ſway the public opinion in favour of the author's ſentiments, our readers muſt be left to judge for themſelves. I ſhall only beg leave to preſent them with another extract from this *Apology*, which will ſerve to ſhew the nature of that attachment to the church of England, which it profeſſes, and what may be expected for the ſupport of that church, from ſuch friends as Sir Richard Hill. In his Appendix, after giving his opinion of Biſhop Hoadly, Biſhop Warburton, and Archdeacon Paley, he thus addreſſes Mr. Daubeny—"It muſt, indeed, be granted, that the doctrine of univerſal candour, and liberality of ſentiment, has, of late years, been carried to ſuch an exceſs of wildneſs, as ought to alarm us for the fate of all religious ſentiments whatever. As an undue averſion to ſyſtem has gradually led ſome people to Socinianiſm, the affectation of good humour, in the formation of their creed, has led others to the groſſeſt infidelity. Thus it is, that all extremes, as has been frequently obſerved, engender each other. And, I am apprehenſive, that the rigid principles of *eccleſiaſtical exciſion*, if you will permit me the phraſe, which preſents itſelf to us in almoſt every page of your *Guide to the Church*, inſtead of inviting her adverſaries into her communion, may drive them farther from it. There are more inſtances than one, in which it has been found neceſſary to *ſtoop*, in order to *conquer*, to ſoften, in order to win, and ſuch is moſt unqueſtionably the genius of that Chriſtianity which we both profeſs."—So the church of England, "the moſt pure apoſtolical church upon earth." muſt *ſtoop* to *error*, that ſhe may *conquer* in the cauſe of *truth*, muſt

ſoften the hearts of her adverſaries, by ſoothing and ſpeaking well of their oppoſition, thereby flattering them in their folly, and "*crying peace, peace, where there is no peace!!*"

A FRIEND TO EPISCOPACY.

TO THE EDITOR.

——————————— Hue propius me,
Dem doceo inſanire omnes vos ordine adite. HOR. L. 2. Sat. 3.

SIR,

PERMIT me to offer you, for the *benefit* and *amuſement* of your Jacobin readers, an advertiſement addreſſed to CONSTITUTION FANCIERS, inſerted in the "Jacobin Courant and Regicidal Recorder," by ſome celebrated CONSTITUTION MANUFACTURERS; which will, no doubt, afford conſiderable gratification as well as *accommodation* to ſuch gentlemen, as are unſettled with regard to what ſpecies of government they are deſirous of *eſtabliſhing*: the abundant vanity whence they may elect, and the numerous advantages reſulting in *expectancy*, enſure the moſt wavering diſpoſition that *ſome one*, in the vaſt collection, will be found adapted to each individual mind.—This is moſt glorious news! for—Jacobins, anarchiſts, regicide republicans, fratricide ariſtocrats, fanatics, madmen, ideots, Britiſh crops,* United Iriſhmen, Wakefieldean ſectaries, Tookean brawlers, Godwinean philoſophers, monarchiſts—hold!—I'm proceeding at random——monarchiſts are preſervers and ſupporters of religion, of order, of juſtice.—Pardon me, gentlemen Jacobins, for ſo egregious a miſtake; I aſſure you I ſtumbled upon it very unwittingly, my treacherous memory hath indeed enſnared my judgment. I forgot the articles of your faith; that to propagate and cheriſh religion creates a bar to all future happineſs and reward—to preſerve order is the bane of all ſocial comfort—and to promote juſtice, incompatible with the immutable tenets of the anarchic creed. I may venture to add, Mr. Editor, that no man will have the hardihood to deny the incalculably important advantages mankind will derive from the labours of theſe pure, wiſe, and beneficent, PHILANTHROPISTS. I have the honour to be Sir, your humble ſervant,

UCALAGON.

---

* *Cropped Heads* will be recorded by the hiſtorians of the preſent period, as ſymbols of Democracy and Jacobiniſm.—"Party rage (will they ſay) was carried on to ſo frantic an height by the Anti-Monarchiſts, or rather, or both, Anti-Conſtitutionaliſts, as to drive them to the commiſſion of ſelf-violence, to a degree of barbarous diſfigurement; thus have they defaced their nature, merely to ſhew their *teeth*, conſcious of their inability to *bite*."

ADVER-

ADVERTISEMENT

To all Lovers of Modern Philoſophy, and Gallican Principles!!!

UPON SALE,

CONSTITUTIONS OF EVERY DESCRIPTION READY-MADE, AND ADAPTED TO EVERY CLIMATE AND DISPOSITION.

PHILANTHROPY, the foundation of all moral action,—the conſequent incentive to virtuous and glorious deeds,—and productive of thoſe beneficial efforts, the pure and unſullied mind, alone, can contemplate with pleaſure and delight.

After the mental labour of many years, and deep reſearches into the various mines of political learning, we have, at length, accompliſhed the arduous and tedious taſk, which the love of mankind and anxious regard of poſterity, induced us to undertake.—Viewing, as we do, with moſt lively concern, the palpable defects in the different governments of the univerſe; we hereby beg to offer remedies hitherto exerciſed with infallible ſucceſs; and ſtimulated by ſuch, the pureſt motives, we doubt not but adherents to our noble cauſe will, with unabated vigour, continue to purſue the diſſemination, and propagation of *principles*, ſo amply calculated to excite the love of UNIVERSAL LIBERTY—PRINCIPLES, upon which the GREAT NATION, ſo ſecurely, firmly, and permanently, have eſtabliſhed the REPUBLIC.——With that energetic ſpirit, becoming the SONS of LIBERTY and equality—the friends and ſupporters of NATURAL FREEDOM and REPUBLICANISM—worthy the zealous and indefatigable Members of the ILLUMINATI. O! Brethren of Virtue! let us direct your attention to the path that leads to the labyrinth of happineſs——be animated with the SPIRIT of LIBERTY, and with courage buffet the boiſterous waves of ANTI-SOCIAL POWER, that overwhelm all exiſting governments—compel the degenerate world to embrace the ſalutary ſyſtem by us expounded and promulgated. Every country, every ſociety, every individual, and every temper, we have diligently endeavoured to ſuit: we flatter ourſelves with the ſucceſs already experienced, (which is in no mean degree indicative of our merit) it hath ſurpaſſed our moſt ſanguine expectations.

Among the reſt, the following claim the juſt approbation of the diſcerning UNIVERSAL PUBLIC, VIZ.:

CONSTITUTIONS, ſimple, complex, florid—ſome with directions, ſome without a direction—ſome with a council of ancients—ſome with a council of moderns—ſome with a council of elders—ſome with a council of youngſters—ſome without councils—ſome with an aſſembly of red-cloaks—ſome with a convocation of ſans-culottes, and ſome with culottes only—ſome with ſix ſou qualifications—ſome unqualified—ſome with a council of five hundred—ſome with a council of the whole nation—ſome with executive dictators—ſome with conſecutive preſidents, &c. &c. &c.

(Signed) SIEYES & Co.

We have annexed thoſe countries that have already become our patrons and purchaſers, and will, we truſt, from their laudable example, ſtimulate others to tread the ſame path; by ſome however it hath been inſinuated their bargains have proved *dear*; but to obviate all ſimilar complaints, we have determined, for the future, to ſell our CONSTITUTIONS at *reduced* prices; and moreover, farther to evince our zeal for promoting, and encouraging, nations diſpoſed to embrace the principles by us laid down, we will with cheerfulneſs adminiſter our aid and aſſiſtance for the advancement and attainment of ſo ineſtimable an object; and ſhould they be labouring under any pecuniary, *moral*, or phyſical, incapacity; with unceaſing exertion will we endeavour to remove the barrier to our fraternal junction.

The principal countries that have ſubſcribed to, and patroniſed, the modern improved ſyſtem of polity are,

The Netherlands.	*Venice.*	*Naples.*		
Holland,	The Popedom,	Savoy,	Pruſſia,	about to purchaſe.
Spain,	Switzerland,	Genoa,	Ireland,	
Corſica,	Tuſcany,			

Farther particulars may be had by applying at the academy of the arts and ſciences, in the apartments of the ſecond claſs, and of Thomas Paine and Co. Paris; alſo by ſpecial appointment of their agents---Citizens Philips, Godwin, and Co. London; Citizen John Horne Tooke, Wimbledon; Citizen and Paſtor Gilbert Wakefield, Dorcheſter goal; Citizen and orator John Thelwall and Co. Wales; alſo Citizens Grattan, Ponſonby, Curran, and Co. Citizen and Paſtor Denis Taaffe, Dublin; Citizen and Paſtor Prieſtley, Philadelphia—where a great aſſortment are kept framed and glazed, both plain, and ſuperb, alſo elegantly bound, curiouſly decorated, blood-edged, and emblematically backed, and lettered, with illuminated leaves, &c.

N. B. A few copies are worked off upon fine cream coloured, wire wove, hot preſſed and glazed republican paper, and are to be had only at the private dwellings of Citizens Howard, of Norfolk, Ruſſel, of Bedford, Stanhope, of Stanhope, and Sackville (of the Iſle of Thanet) at the Tower of London.

May 1, 1799.

TO THE EDITOR.

SIR,

YOUR Correſpondent A. (in your laſt Review, p. 352) appears greatly diſpleaſed with an aſſertion of Monteſquieu's, which he terms "peremptory and unfounded," where that author pronounces honour to be the principle of Monarchy, and *virtue* that of the Republic. "If this (continues your Correſpondent) were indeed true, the beſt of men (ſince honour can at this day hardly be reckoned among the virtues) from the dictates of conſcience would be neceſſarily prejudiced in favour of democracy."

On

On this subject I take leave to submit to the consideration of A. a passage in a recent work of no common merit—I mean the "CAUSE OF TRUTH;" the author of which seems not to possess a heart willing to mislead, nor an understanding easily to be imposed upon. "Honour," says *Mr. Thomas*, in his 64th Letter, and with reference to the same passage in the '*Spirit of Laws*' "has been censured as a principle of action; but this censure proceeds upon a mistake. The principle of honour is as natural to man, as the principles of religion, morality, and public spirit. Honour is but a sort of exalted, or noble morality: religion teaches us to consider certain actions as sinful; morality, as unsuitable to our nature; and honour, as base. Honour is the love of what is great and splendid in actions; and the aversion to what is little and mean. Rightly understood, it leads men to the practice of what is commanded by religion, and prescribed by morality, with the precepts and maxims of which it coincides."

The Rev. author then proceeds to remark, that the point of honour has, however, been mistaken, and instances the case of *duelling*.—Was *Montesquieu*, it might be asked, prepared to qualify his assertion, at the time he made it, on the ground which Mr. T. has taken for its support; or is it to be numbered among the "pedantic dictates" of an enlightened, though, we will admit, "shallower intellect" than that of *Mr. Locke?* to whose want, however, of patient and more profound investigation *on one subject*, at least, the greater part of Europe is, it is to be apprehended, at this day greatly indebted for much of its political error, and consequent unspeakable mortification and sufferings?

WEST RIDING.

TO THE EDITOR.

SIR,

I SHOULD have answered G's Letter in your Number for November sooner, had not an absence from home rendered this delay unavoidable. It seems to me that G. has arrived at the *sta bene* among the dissenters. In my letter I named particular places; but against these facts G. arms himself with a double defence: 1st. either that the clergy of these places do not inculcate the leading doctrines of Christianity; or 2dly, that there have been meetings long established in those villages. Now the latter defence will not hold good because it is most notorious that five years ago there were no conventicles in any of these places. And the first is equally false. But who is to be judge? Such young striplings as are just loose from the grocer's shop, the plough, and other like occupations. For, Mr. Editor, although now and then some old teacher comes to lend an helping hand, the generality of preachers in this neighbourhood are very young men, whose whole time is engaged in some trade. One, for example, assists a grocer; another deals in ironmongery and

flax; a third is a farmer: but, says G. they are not orthodox dissenters. God only knows what they are, and I fancy it would be easiest for themselves to say only what they are not. But this I know, that they intrude themselves under the idea of preaching the gospel. I would ask G. who are those who have kindly taken upon themselves the office of judging the orthodoxy of the established clergy? That learned men should be unintelligible to their hearers, is a case far less common than that hearers should be led into the worst mistakes by ignorant pretenders to piety, these newly-set up correctors of the clergy of the church of England. With respect to Mr. Fuller's book, such was the impression I received from it, and the case is clearly proved in Dr. Horsely's Tracts, p. 387. Salisbury edition. I am glad G. knew the expurgata edition by the description. And what is the criterion whereby we may judge of the increase and decrease of orthodoxy among the dissenters? Are not all the leaders, Lindsey, Belsham, Rees, Kippis, Jervis, were not Towers and Price, all rejecters of G's orthodoxy? Do the clergy of the church of England command any thing not contained in their Articles, Liturgy, and Homilies? or can they do it? How absurd, then, is G's distortion of Whitby's Criticism. Why, in short, do these men, and G. among the rest, so rejoice at the *severe humiliation* (his own words) of every respectable and orthodox clergyman, such as the Rev. Mr. Wollaston? This question Mr. Rivers * and Mr. Martin may perhaps enable us to answer.

CLERICUS N.

* Who lately left the dissenters for their disloyalty.

POETRY.

TO THE EDITOR.

SIR,

IF *lies* are but *trifles*, and trifles are light,
For *John H——y's* trespass your Epithet's *right*:
But, if *my weights* be just, (and I would not deceive ye)
"*His falsehoods were gross*;" and of consequence *heavy!*

THE above *Squib* was suggested by a *trifling misrepresentation*, (an involuntary one, I am sure) in your last Number. It is there stated, "*That the Crust for a Conveyancer*" was occasioned by some "*trifling misrepresentations*" at the vestry room of St. George's Queen-Square. The author, I can affirm, has too much of the milk of human kindness in his disposition, to dip his pen in *gall*, for any *trifling* offence. The fact is, the aggression was serious in itself, and might have been more so in its consequences!" A false accu-

accuſation, as falſely ſupported by the unwarranted introduction of the Lord Chancellor's authority, was publicly brought forward, which *did* affect the peace of mind, and *might* eſſentially have injured the credit, and even the fortunes of the accuſed. I have been at a loſs to conceive, "what motives, but thoſe of wanton malignity, could have induced Conveyancer H——— to this unprovoked attack upon a gentleman, whoſe private character is as much diſtinguiſhed by a mild, amiable, and irreproachable conduct, as his publications are by genuiue wit, learning, and elegance."

I am, Sir,

Your obedient, humble ſervant,

PYTHIAS.

Cambridge, Auguſt 4, 1799.

N. B. We perfectly agree with *Pythias*, both as to the extent of the Conveyancer's guilt, and the excellence of the Poet's character; and are only ſurpriſed that he ſhould not have perceived the epithet *trifling* was uſed *ironically*.

PARODY *on the celebrated Epigram of* WILLIAM SHAKSPEARE, *on a notorious* USURER, *at Stratford upon Avon.—N. B. The ſaid old Uſurer was a Jew and no* Chriſtian *.

SHAKESPEARE.

Ten in the hundred lies here engrav'd,
'Tis a hundred to ten his ſoul is not ſav'd—
If any man aſks, who lies in this tomb,
"O, ho!" ſays the Devil, "'tis my JOHN-A-COMBE.

PARODY.

'Tis a hundred to ten that a Patriot gets in
To ſucceed to the Chair of Alderman Glyn—
If any man aſks, who comes in his room?
"O, ho!" ſays Mr. Martindale, "'tis MY ——— ———"

* "Moreover, thou ſhalt provide out of all the people *able men ſuch as fear God, men of truth*, HATING COVETOUSNESS, and place ſuch over them to be rulers."—*Exodus* xviii. 21.—No bad text, I ween, for a Lord Mayor's Chaplain.

HISTORY.

SUMMARY OF POLITICS, FOREIGN AND DOMESTIC.

IN our laſt retroſpect of the Political State of the Continent, we omitted to take any notice of the three ſecondary naval powers, *Holland, Sweden*, and *Denmark*. Of the firſt, ſunk as ſhe is into a new

province of the French Republic, little is to be ſaid. Her navy deſtroyed, her commerce annihilated, without ſpirit (if not without *will*), to effect her emancipation from a *yoke* to which, in contradiction to the enlightened author of "*The Curſory View of the Political State of the Continent* *," we ſhall affix the epithet *ſpoliateur*, ſince it has been the means of *deſpoiling* her of all the produce of her trade, of all the fruits of her induſtry, of all the ſavings of her œconomy, ſhe muſt bow ſubmiſſive to the nod of her tyrant, and ceaſe to be conſidered as an independent or a ſeparate ſtate. *Denmark*, lulled to ſleep by the ſoothing profeſſions of the French Miniſter, ſuffers the propagation of revolutionary principles to ſap the foundations of the throne, rather than liſten to the warning voice of Ruſſia, and ſeek for political ſalvation, where only it is to be found, in a determined reſiſtance of the encroachments of Republican France. —*Sweden* is well diſpoſed, and, far from being duped by the diſhoneſt policy of *Pruſſia*, as the writer above-noticed affirms, looks to Ruſſia as her friend, and is willing to throw her influence into the ſcale of the coalition ;—indeed her recent diſcovery of the attempt to diffuſe the principles of Jacobiniſm among the ſtudents of her univerſities, would ſuffice to convince her, if ſhe had not been convinced before, that the unvarying object of France is to ſubvert the exiſting inſtitutions of all other countries.

It is with pleaſure we find our opinion confirmed of the determination of the Emperor of *Ruſſia*, (who ſeems likely to prove, what *ten months ago* we ſtated his ability to prove, the SAVIOUR OF EUROPE) to purſue the war with encreaſed vigour. Means have already been adopted to enable *Suworoff* to take the field, at a very early period, with a more formidable force than he has yet had ſubject to his command, and, which is ſtill better, with powers not likely to be counteracted by any ſecret inſtructions from the Aulic Council ; ſince we have reaſon to believe, that a plan of operations has been ſettled between the Allies, more conformable to thoſe wiſe maxims of policy, which PAUL has ſo nobly proclaimed, as the baſis of his public conduct. From ſuch a ſyſtematic confederacy, and from ſuch a plan of military operations, *alone*, can reſult the deſtruction of thoſe abominable principles, which are incompatible with the ſafety of Europe, and the reſtoration of that order of things, which is eſſential to the preſervation of general tranquillity.

Moſt happily for Europe, Ruſſia and Auſtria are not now to be deceived by the hypocritical and intereſted profeſſions of the new Monarch of France, who, as we foretold, has opened his battery of intrigue, and endeavoured to amuſe the wretched ſlaves that are ſubject to his nod, by making vague overtures for a peace, which,

* See a complete analyſis of this extraordinary publication, and a full detection of its falſe principles, its dangerous perverſions, and wilful miſrepreſentations, in our Appendix to Vol. IV. publiſhed the firſt of February 1800.

unaccom-

unaccompanied by any ſpecific propoſitions, by any renunciation of aggreſſive principles, and circumſtanced as he is, he muſt know could not be accepted. The laconic note which this inſolent upſtart addreſſed to the Britiſh Sovereign, is ſufficient, of itſelf, to prove, if other proofs were wanting, that, far from having abjured the principles of Jacobiniſm, he has adopted the very baſis of them all, in the mad doctrine of *Equality* and the *Sovereignty of the People*. And the obſtinate perſeverance of his worthy Miniſter, the apoſtate Biſhop of Autun, in the atrocious falſhoods of the early Jacobins, that England was the aggreſſor in the war, falſhoods proclaimed to be ſuch by the leaders of every ſucceſſive faction which has tyrannized over the people of France for the laſt eight years, carries conviction to the mind, of the determined reſolution of the preſent Government to adhere to all thoſe maxims and to all thoſe principles, the promulgation and practical application of which firſt compelled the Allies to take up arms in their own defence.

The *Great Conſul* has not forgotten the Machiavelian policy of the Regicide Republic—*Divide et Impera.*—Hence his overtures, ſuch as they are, were not addreſſed to the Belligerent Powers, in the aggregate, but to each individually; clearly demonſtrating his object to be to ſow diſſentions and miſtruſt between the Allies. But the attempt was too barefaced to impoſe on the weakeſt underſtanding. —What, too, were the nature of theſe ſingular overtures; theſe phenomena in the diplomatic world?—Why forſooth, they conſiſted in the two ſimple queſtions, "whether the war which had, for eight years, ravaged the four quarters of the globe was to be eternal! and whether there was no means of coming to a good underſtanding?" His Majeſty would have been perfectly juſtified in giving a more laconic anſwer to this laconic note, in theſe words, "to the firſt queſtion, No"—"to the ſecond, Yes."—There was no other part of the note that required notice. It is farther worthy of remark, that at the time it was written, Buonaparte did not know whether the people of France would accept the Conſtitution which he offered them; nothing could ſhew his utter contempt of them more than this conduct. He was, no doubt, fully determined, that, whether they accepted it or not, they ſhould be governed by it; or, at leaſt, by that which gave birth to it, the *bayonet*.—Another mark of adherence to revolutionary principles, exhibited in this note, is the ſtudied contempt of thoſe forms which civilized Europe has, for centuries paſt, deemed it neceſſary to obſerve and reſpect, but which this enlightened Corſican repreſents "as neceſſary, perhaps, to conceal the dependence of weak States, but as only betraying in powerful States a mutual deſire to deceive each other!"—Had he entertained a wiſh to inſpire confidence, had he been anxious to give a proof of his ſincerity, he might, without thoſe forms which he treats with ſuch ſovereign contempt, have declared his readineſs to renounce all views of conqueſt and aggrandiſement, to forego all deſign of revolutionizing Europe, to repeal thoſe *ſtill unrepealed* decrees which were the immediate cauſe of the war with England,

and

and ultimately to conclude a peace with the *Allies*, on the footing of the ſtatus quo. Though, even then, it would have been neceſſary to inquire what better ſecurity he could give for his obſervance of a treaty founded on this baſis, than his predeceſſors in power could give, who, according to the confeſſions of his own Miniſters, broke all the treaties which they made.

It will ſcarcely be contended, that there is any thing in the perſonal character of the individual Buonaparte, which could tend to inſpire the neceſſary confidence!—In ſhort, when we reflect what this man is, that thus preſumes to addreſs our Sovereign on a footing of *equality*, we feel that honeſt indignation which naturally ariſes on contemplating the effrontery of vice oppoſed to the dignity of virtue. There is ſcarcely one crime in the black catalogue of human depravity, which this man has not committed in the courſe of his revolutionary career. Whether we conſider him, on his entrance into public life, accepting the caſt-off miſtreſs of his protector as the condition of his promotion; or, at the head of a victorious army, dealing death and deſolation around, watering the tree of liberty with the blood of *emancipated ſlaves*; not content with the devaſtation of war, and the ſlaughter of battle, reducing defenceleſs villages to aſhes, and maſſacreing their innocent and unprotected inhabitants, carrying plunder and rapine in his train, gratifying his avarice by unheard-of extortions, and ſatiating his cruelty by unexampled oppreſſions, aggravating the horrors of war by THE SALE OF HIS PRISONERS; combining the malignity of a fiend with the deſpotiſm of a tyrant, in conſtantly adding inſult to injury; offering freedom but impoſing ſlavery; promiſing happineſs, but diffuſing miſery; profeſſing a reſpect for the Catholic religion, but perſecuting its Miniſters and depoſing its chief;—profaning the altars of God, and trampling on the independence of man;—viewed at either of thoſe periods, his conduct can excite no other ſentiments than deteſtation and diſguſt. But if we follow him ſtill farther, to the unoffending ſhores of Egypt, and contemplate him while coolly commanding the wanton aſſaſſination of the wretched inhabitants of Alexandria, men, women, and children, for four ſucceſſive hours; and then, crowning all his enormities, by an open renunciation of the bleſſed Saviour of the world, horror ſubdues every other feeling, and we leave the impious monſter to the juſt vengeance of an offended God.—Let Mr. Saladin* ſurvey this picture, which is drawn with the pencil of *truth*, and then, if he dare, again prefix the epithet *great* to the name of Buonaparte.

We were leſs aſtoniſhed at the panegyric of ſuch a character, in a pamphlet, not more completely French in language than in *principle*, than at being told by a writer in an *Engliſh* journal† that Buonaparte is "a man who has borne the leaſt diſhonourable part which a

* The author of the "Curſory View," the panegyriſt of the French Conſul. † True Briton, Jan. 20.

partizan

partizan of the French revolution could have done, that of a ſoldier." Now it appears to us, "clear as the ſun at noon-day," that if there be any portion of the revolutioniſts more criminal than others, that portion is the *ſoldiery*; to them, principally, the deſtruction of the Monarchy, and the murder of the Monarch, to whom they, in a ſpecial manner, owed allegiance, were imputable; and they have not only been guilty of the moſt complicated perjury themſelves, but have compelled, by the terror of their bayonets, their fellow-countrymen to become partakers in their guilt. In ſhort, their conduct, both at home and abroad, has invariably exhibited the moſt determined violation of every principle of juſtice, honour, and humanity!

The letters which have been lately intercepted from Egypt, and with the early communication of which we have been favoured *, exhibits the blaſphemy of the French Conſul in a ſtill more conſpicuous point of view; ſince it ſhews him extending the renunciation of Chriſtianity from himſelf to his nation—to that nation which may now with propriety be termed *his*, ſince it has tamely acquieſced in his uſurpation of its ſovereignty. In a letter to the Grand Vizier, he ſays—"*France believes, what Iſlamiſm ordains, that there is but one God*"—and again, when urging the ſuperior claims of republican France to the friendſhip of the Porte over thoſe of the French Monarchy, he obſerves—"while France was a CHRISTIAN power, the ſublime Porte was her friend, but the moment that France, in her religion, *drew near to the Muſſulman belief*, the Porte declared war againſt her."—This is not the place to enter at large upon the deteſtable ſcene of hypocriſy and profligacy which theſe letters open to our view;—on the irrefragable proofs which they contain of the odious duplicity of the *Great Conſul* of the republic, who adviſes his ſucceſſor to perſiſt, in his propoſitions to the Turks, in *the aſſertion* which *he* had advanced, "that it was never the intention of France to take Egypt from the Porte;" nor on the wretched ſtate of the remnant of the French army, which we now learn from authority (in direct contradiction to the ſtatement of the republican advocate, Mr. Saladin) is reduced from upwards of 33,000 effective men, to 16,000 ſaid to be fit for ſervice, but ſo ſcattered over an extenſive tract of country, that KLEBER himſelf aſſerts that it would be utterly impoſſible for him (*de toute impoſſibilité*) to collect, at any one point, more than *five thouſand men*;—this army, too, is in arrears to the amount of *half a million ſterling*, notwithſtanding the *acknowledged* oppreſſion and cruelty exerciſed over the wretched inhabitants in order to plunder them of their property, even carried ſo far as *to cut off their heads as a puniſhment for their refuſal to diſcover their mo-*

* Theſe intereſting and, in more points of view than one, *important* papers, will be publiſhed before the concluſion of the preſent month, with an Engliſh tranſlation, and will be noticed by us, in our Number for February.

ney,

ney, which they had hidden in the earth; deſtitute of cloathing, and, from that circumſtance, ſtill more expoſed to the fatal ravages of diſeaſe, peculiar to the climate; holden in abhorrence by the natives, and threatened, on all ſides, by a ſuperior force. Such is the feeble outline of the bold picture drawn of the army of Egypt by the hands of its own Generals—of that army which a *naturalized Engliſhman* has had the *modeſty* to repreſent as—*full of health and life—triumphant and in excellent condition!*

One of the letters of *Pouſſielgue*, comptroller to the army, an intelligent man, who gives a more ſatisfactory account of the internal ſtate and reſources of Egypt than any of his countrymen, tends to throw a ſtrong light on the motives of the late pacific overtures of the *Great Conſul* of the republic. He repreſents to *Merlin*, the late Director, to whom he writes, the neceſſity of making immediate propoſitions for peace with England, in order that the French may be enabled to renew their former connections with the Porte, and ſo to extricate themſelves from the ruin that awaits them in Egypt.—Even, he ſays, if England would not conſent to reſtore the colonies which ſhe has taken from France, "we have no PRESENT intereſt in continuing the war, and there would be no inconvenience in ADJOURNING *our claims to a more convenient time.*"—"*At all events, it is neceſſary to open negociations with the Engliſh and with the Porte, if it were only to gain time, and to give umbrage to Ruſſia.*"—This is the maſter-key of French policy; *Buonaparte* has exactly adopted the ideas of *Pouſſielgue*, and hence his inſolent note to the King, and the ſubſequent letter of his Miniſter.—Fortunately for this country, and for Europe, the Britiſh Government were not to be duped by the ſhallow artifices of this profligate uſurper. True to the principles which they have invariably profeſſed, during the whole progreſs of the war, firmly adhering to thoſe wiſe maxims which they proclaimed previous to its commencement, when they pointed out to France the means of avoiding hoſtilities with this country, by calling upon her "*to renounce her views of aggreſſion and aggrandizement, and to confine herſelf within her own territories, without inſulting other Governments, without diſturbing their tranquillity, without violating their rights,*" they have diſplayed becoming dignity and moderation, in the rejection of advances, made with the inſidious view of betraying them into a premature recognition of the vileſt uſurper (Robeſpierre *not* excepted) who has yet ſwayed the ſceptre of tyranny in France, and of inſtilling jealouſy into the minds of our Allies. By this wiſe, manly, and deciſive conduct, they have meri ed and enſured the approbation of every true friend to the ſafety, the welfare, and the proſperity of Great Britain. And ſo long as they continue to act upon ſuch enlarged and comprehenſive principles, they may bid defiance alike to the wiles of Jacobiniſm, the arts of diſaffection, and the clamours of faction.

In the interior of France the new Monarch has already performed ſome acts of government, which ſufficiently ſhew the extent of his

power,

power, and his determination to exert it, while they ſeem to indicate a diſpoſition to gratify his tyrannical paſſions at the expence of his intereſt, by departing from that policy which it was evidently his intereſt to purſue. He has, by his fiat, put four of the weſtern departments under military law, and adopted ſuch arrangements as ſubject their wretched inhabitants to be governed excluſively by his *will*, and expoſe them to utter deſtruction. This *confirmer* of republican freedom has, by a ſimilar act of deſpotiſm, totally annihilated the liberty of the preſs. For he has not only told the people what journals they ſhall *not* read, but preſcribed to them what they *ſhall* read; and by one ſweeping decree has deſtroyed all papers, but *thirteen*, which he ſpecifies by name, forbidding at the ſame time, the eſtabliſhment of any other!—But a people who tamely bow their necks to the iron-yoke of an obſcure foreign adventurer, famed for no virtue and ſtained with every crime, are too far ſunk in degradation to excite any ſentiments of pity for their fate.

At home the meeting of the Parliament opens a moſt intereſting ſcene, from the great importance of the ſubjects which preſent themſelves for diſcuſſion. The oppoſition it is underſtood mean to reſume their ſeats. We hail with joy this returning ſenſe of duty, and truſt it will prove ominous of a melioration of principle. At all events the notice given by Mr. Sheridan of his intention to move an enquiry into the late expedition to Holland, diſplays a proper concern for the honour of his country, and we ſincerely hope, that we may be enabled to diſcover an equally laudable motive for the conduct of himſelf and his aſſociates, in every ſubſequent motion which they may deem it expedient to ſubmit to the conſideration of the Houſe, in the courſe of the ſeſſions.

The citizens of London have now a fair opportunity of congratulating themſelves on their wiſdom as diſplayed in the choice of Mr. Coombe, for their chief magiſtrate. That gentleman is announced as Chairman or Steward to the next meeting of the Jacobin ſociety, ycleped the *Whig Club*, where the favourite tenet of Jacobiniſm, the *ſovereignty of the people*—a tenet which has already produced the murder of one Monarch and the deſolation of one-half of Europe, is openly conſecrated by Britiſh Peers, Senators, and Aldermen!—But we are gravely told by the Jacobin Journals, that it is not Mr. Coombe, the *Mayor*, but Mr. Coombe, the *Brewer*, who is to be Chairman! This mode of aſſigning different and diſtinct characters to the ſame individual is not leſs convenient than it is curious. For inſtance, if Mr. Coombe go to Court, or let fall ſome loyal expreſſion at Guildhall or the Manſion Houſe, he may plead, at the Jacobin Club, that it was not Mr. Coombe the *Brewer*, but Mr. Coombe the *Mayor*, who did ſo. It is to be hoped that theſe ingenious gentlemen will extend the *diviſibility* of their favourite, and let the public know in what character he appeared before the commiſſioners under the bankruptcy of Mr. *Martindale*.

Now

Now we are on the ſubject of Clubs, we ſhall take leave to notice the ſuperior *patriotiſm* of another Society, whoſe convivial members meet to enjoy their Engliſhman's fare—a *beef-ſteak* and a bottle of port. At a late meeting of the Society to which we allude, and at which a well-known barriſter preſided, as the ſubſtitute of a well-known duke; the following toaſt was given—"*His Majeſty and hit Miniſters, and may they all hang together for the good of the nation.*" —Such loyalty is ſuperior to all commendation, and even precludes the neceſſity of a comment!

We had intended to enter much at length into the political ſituation of the United States of America, relative to which we have recently received ſome important information; but our confined limits preſcribe to us the neceſſity of contracting our remarks. In our number for May laſt, we had occaſion to comment on the groſs inconſiſtency and verſatility of the preſident in propoſing a meaſure which he had juſt before reprobated, with the intervention only of a ſingle day. This meaſure related to the ſolicitations of peace from the French Republic. But it now appears, that, on that day, he had received diſpatches from his eldeſt ſon the American Miniſter at *Berlin*, a determined Jacobin, who had no doubt had his inſtructions from *Sieyes*, and his Royal protector; this ſolves at once the enigma of his political conduct, in ſacrificing the honour of his country to the caprice of a power, that has treated him with inſolence and contempt in his official capacity; and in chooſing as the bearer of American conceſſion, the very man who had been ſelected by the French member Talleyrand, for that office—Mr. MURRAY, the American reſident at the Hague. Mr. Adams is no doubt actuated by pure Chriſtian humility which teaches him the propriety of making the people kiſs the rod which has chaſtized them, of courting the nation by which they have been inſulted, injured, and oppreſſed! The Jacobins, meanwhile, exult in his degradation, and *their* principles daily gain ground in America, whoſe government ſeems to be tottering on the brink of ruin. That important article of their treaty with Great Britain, which relates to the liquidation of Britiſh debts, has been groſsly evaded by a ſhameful violation of good faith, and by a ſcandalous dereliction of every principle of honour and honeſty. The intrigues of Mr. Jefferſon, the Vice Preſident, who is himſelf a debtor to a conſiderable amount, have been ſucceſsfully exerted on this occaſion. But, we truſt, the Britiſh Miniſters will not be deterred, either by the artful miſrepreſentations of the American government, or by the intereſted interpoſition of their friends in this country, from enforcing a ſtrict and immediate compliance with the terms of the treaty. A Jacobin of the worſt ſort has been choſen Governor of Pennſylvania, and nothing remains but the reſignation of the Preſident, and the appointment of Mr. Jefferſon to that office, to render the cauſe of Jacobiniſm completely triumphant!

Jan. 23, 1800.

TO

TO CORRESPONDENTS.

THE Letter of "*a Firm Friend*" is reſerved for future conſideration.

The Second Letter of "*Verax*" ſhall have place in our next.

We muſt beg leave to decline all farther interpoſition in the diſpute which has unfortunately occurred between a worthy and reſpectable Prelate, and a loyal Clergyman of the eſtabliſhed Church. We moſt heartily recommend an amicable accommodation, which we are perſuaded might be effected to the mutual ſatisfaction of the parties; and we ſhould be peculiarly happy in having an opportunity of becoming inſtrumental to the promotion of ſo deſireable a purpoſe.—We feel it to be our duty, at the ſame time, to correct a miſtatement contained in a Letter ſigned *Z.* inſerted in our laſt Number; as the appointment, there alluded to, would *not* have deprived another Clergyman of his ſituation.

J. J. P.'s Defence of the *Britiſh Critic* ſhall appear if diſconnected from the preliminary obſervations, which are wholly irrelevant to the ſubject, and founded on a total miſconception of the plan of our work.

"*A Lover of Impartiality*" is groſsly miſtaken in his ſuppoſition that our Review is open to complaints of every kind againſt contemporary Critics. The ſubject of *his* complaint comes not within our cognizance; and from our knowledge of the reſpectable Conductor of "The Britiſh Critic" we can pronounce him to be utterly incapable of being actuated by any ſuch motives as this writer aſcribes to him. The delay to which he adverts is frequently unavoidable.

J. B.'s ſuggeſtions are thankfully received; and will be carefully attended to. We have taken every precaution within our power to prevent a recurrence of his firſt ground of complaint, which is but too juſt. We have long been aware of the vigilance of our enemies, and have acted *accordingly*.—We cannot agree with our friendly Correſpondent, that too harſh language has been applied to the two Gentlemen to whom he refers, and for whoſe characters, in moſt points, we entertain the moſt ſincere reſpect. The 8th and 9th lines, in P. 254, are ſtrictly conformable with the M. S.; and, if J. B. will take the trouble to re-peruſe them, he will find them correct, though the conſtruction of the ſentence may, poſſibly, be deemed rather obſcure. For *advertiſements* prefixed to the Review we cannot be reſponſible.

LITERARY INTELLIGENCE.

An intereſting ſelection from the beſt French writers, in the ſtyle of the Elegant Extracts, but on a more extenſive ſcale, are in a ſtate of forwardneſs, at the preſs of the new French Typographical Society.—The poetical department of this intereſting work is entruſted to the ſuperintendence of that admirable poet, and moſt amiable character, the ABBE DE LILLE. It will be completed in two octavo volumes, and will be a moſt deſirable acquiſition to all who wiſh to acquire without labour a competent knowledge of French literature.

A poſthumous work of the *Count de Treſſan* is preparing for publication by his ſon.

The Abbé Barruel's "Hiſtory of the Ancient Jacobins" is not, we underſtand, intended to appear, until the author ſhall have had an opportunity of collecting all the comments on his former work, to which he means to reply in his new publication.

The extreme length of ſome of the articles in our Appendix, has obliged us to poſtpone Dr. Willich's Letter to the Abbé Barruel, on the ſubject of Kant's Philoſophy, which was intended for inſertion there, to the next month, when it will certainly appear in No. XX of the Review.

Dr. Willich having, in one of the late Reviews, met with a malevolent and unwarrantable attempt to miſrepreſent the obvious tendency of his "Lectures on Diet and Regimen," he takes this opportunity of informing the Reviewer (provided that he will avow himſelf and ſtand forward to meet him on equal grounds) that he is ready to prove, ſatisfactorily, not only the fallacy of the inference drawn againſt the propriety of his dedication, but likewiſe to ſhew that the other aſſertions, contained in that abrupt Criticiſm, are deſtitute of truth and foundation.